VETTIUS VALENS

The Anthology
Book II, Part 1

Translated
by Robert Schmidt

Edited
by Robert Hand

Project Hindsight
Greek Track
Volume VII

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Introduction to Vettius Valens' Anthology, Book II by Robert Hand

This volume contains most of Book II of the *Anthology.* We had originally intended to put out all of Book II in one volume, but its length precluded that. Fortunately the material that we have omitted from this part of Book II is on subject unrelated to the ones covered in this part of Book II. The remainder of the Book II will be issued along with the whole of Book III in the next volume from the Greek track.

With this volume we begin to get to the meat of Valens' technique. I believe that some of the material in this volume may be among the most important that has yet turned up in Project Hindsight. Among a vast array of details and specific delineations, we find three matters of great importance, the use of whole-sign houses, the elaborated use of the Lots of Fortune and Spirit (among many other lots), and a method of using planetary periods and the ascensional times of *zōidia* for computing the approximate dates of major events in life. My introduction will focus on these three major issues.

Whole-Sign Houses

We have mentioned these in several other works, especially Paulus and the *Liber Hermetis*. This is the oldest house system of all and is still in use in India. It is a very simple system. Whatever sign *(zōidion)* may be rising, 0° of that sign becomes the beginning of the first house. The original function of the Ascendant was not to establish the cusps of the houses, but rather the house-meanings of the signs. The signs themselves were considered to be the houses, *topoi,* or places. There was no problem of house-division at all. And not only could the Ascendant serve as an *Hōroskopos* and establish a first house, so could the Sun, the Moon, and also, as we shall see, the Lot of Fortune. Ironically the system has survived in the West in sun-sign astrology where the Sun's sign from 0° to 30° is the first house and all of the other houses are also complete signs. While the usage for popular astrology is modern, the ancients did something similar in their own practice when they used the Sun as an hōroskopos.

In Valens we see that this system was not merely a crude approximation of the system that later evolved. We see it as a powerful system in its own right. All of the house references in this work are to

zōidia and their relationships with each other. While I am not exactly advocating that modern astrologers stop using their various quadrant and other house systems, I do think that we must pay more attention to this old, simple, and very efficacious system.

The Use of the Lots

We have already seen in the various works of both the Greek and Latin tracks that the Lot (or Part) or Fortune was considered a much more important point by the ancient astrologers than it is today. And the Lot of Spirit, a point we hardly even use today, much less understand with any degree of depth, was only slightly less important.

The modern view of these lots is more like that of James Wilson in his *Dictionary of Astrology* which might be regarded as an extreme view, but not one that is wholly unrepresentative.

> "PART OF FORTUNE, an imaginary point in the heavens, supposed as a moderator to contain equal power with the luminaries, but which is really nothing but a phantom hatched in the figurative brain of Ptolemy, which has no significance whatever, except influence can arise out nothing."

This quotation contains two statements that must be regarded as misconceptions if there is anything to the material that Vettius Valens presents us with in this volume.

First of all, the Lot of Fortune and all of the other lots are of course not planetary bodies. But then neither are the Ascendant, Midheaven, or the nodes of the Moon. The Lots are in the category of sensitive points rather than bodies. The idea of a sensitive point without a planetary body seems less hard to accept today than in Wilson's time because of the extensive work done with midpoints and other sensitive points by Witte, Ebertin, and other workers in the tradition of the Hamburg School (Uranian System) and Cosmobiology. In fact Witte is reported to have derived his methods from what he knew as the "Arabic Parts." However in Wilson's time astrology was afflicted by much of the same mindless materialism that dominated the rest of the culture. But even he should have seen the relationship to such points as the Ascendant, etc. And of course it to these points that the Lots should be compared, not the luminaries.

Second, the Lot of Fortune, to say nothing of the other lots, was not an invention of Ptolemy's. Here we have one of the more serious manifestations of what might be called Ptolemaic fundamentalism, to wit, the idea that if it is not in Ptolemy, it is not correct astrology! Ptolemy was of all of the ancient Greek era astrologers the one who emphasized the Lots the least, mentioning only the Lot of Fortune. Even he, however, considered it to be on a par with the lights, and the major angles of the chart. Under his influence the Lot of Fortune became one of what the Renaissance astrologers called the five hylegs, points which were in involved in determining the hyleg or giver of life, and points whose primary directions were considered to be especially vital to prediction. However, Ptolemy or someone who edited his text, seems to have seriously damaged the efficacy of the Lot of Fortune by advocating its computation using the same formula both day and night. All of our other ancient writers and most of the Medieval ones as well, reversed the positions of the Sun and Moon in the formula at night.

Nor were the lots the invention of the Arabs. Anyone who has read any of the works in the Project Hindsight Greek track or the *Liber Hermetis* in the Latin track, must be aware that the use of the lots are among the oldest of astrological techniques in the West. The Arabs did add extensively to their numbers, but they did not create the technique.

It also seems on the basis of what we are learning from Vettius Valens that the Arabs did not use the lots in the same way as the Greeks. I suspect, although much more work needs to be done on this matter, that the Arabs may have obscured the usefulness of the lots by the change they may have made in the methodology of their use. I will return to this subject below.

For the ancients the Lot of Fortune and the other lots as well were not merely sensitive points. They were *hōroskopoi*, that is, points whose function was to mark a house or *zōidion* as a first house from which to count all other houses. Of course to an extant all planets and points can be and have been used as such, but the lots were especially important. A *zōidion* could acquire significance as a *topos* or 'place' by one of two means. It could derive its house-signification from its relationship to the *zōidion* of the Ascendant, the primary *Hōroskopos*, or it could derive its house-signification from the lots that fell within it. Valens states the following:

"For some have mystically established the general *Hōroskopos* and

its squares to be the cosmic pivot points, but the Lot and its squares to be the genethlialogical pivot points."[1]

The Ascendant establishes the general houses, but the Lot of Fortune (and all other lots) establish particular house relationships that are unique to the individual chart.

The later usage of the lots as apparently begun by Arab era astrologers changed them into the sensitive points with which we are familiar, points which could be aspected and could occupy houses. However, in both the *Liber Hermetis* and Valens we see that lots established *zōidia* as first houses of house systems relating to particular issues. The relationships between these "lot houses" and the Ascendant-based houses created a complex web of relationships that could be used to reveal important issues within a chart, all with an incredible simplicity.

In other works, such as Paulus, we have seen that the Lot of Fortune relates to material prosperity, one's fortune in a literal sense. But in Valens we have the houses or places of the Lot of Fortune used as the primary indicator of one's wealth, and one's bodily organs. We have also seen that the Lot of Spirit relates to mental and spiritual concerns. In Valens the *houses* of the Lot of Spirit relate not only to spiritual and mental concerns, but also to illnesses, both of the body and the mind. And both lot systems find a wide variety of uses in diagnosing many qualities and life patterns in the chart. All of these are illustrated by the first part of the largest collection of birthcharts from any ancient source. It is through these sample charts that we begin to see the power and flexibility of the method. The reader might be interested to know that early experiments into Valens' methods with the lots indicate that it is a method well worth pursuing. And I earnestly recommend that the reader use these methods with the whole-sign system rather than equal houses or some other modern system. It is surprisingly effective. It is an indication that our modern concern with astronomical precision and correct geometry might be. . . just might be. . . missing the point.

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[1] Section 18 of Book II.

Predictive Periods in Vettius Valens

In this book of Vettius Valens we are introduced to one of the most elaborate and fully worked out systems of period calculation to be found in the Western astrological tradition. The periods are derived from two different sources, the rising times of the *zōidia,* and the periods of the planets. The logic of these are quite different and will be taken up in turn.

Ascensional Times — These are simply the number of degrees of R.A. that must pass over the meridian in order for a particular sign or *zōidion* to rise. In modern astrology this can be computed using standard spherical trigonometric formulae, by which one computes the O.A. of both 0° and 30° of a particular sign, and subtracts the first O.A. from the second. However, as has been pointed out in the introduction to the first book of the *Anthology,* and in note 1, page 30 of our edition, Valens did not use these formulae, as they had not yet been developed. Valens used a combination of Babylonian systems to derive rising or ascensional times for the various *zōidia.* A table showing these for Babylon is repeated here from that note.

	♈ - ♓	♉ - ♒	♊ - ♑	♋ - ♐	♌ - ♏	♍ - ♎
Modern	20°29'	23°49'	29°40'	34°42'	36°00'	35°20'
Valens	20°00'	24°00'	28°00'	32°00'	36°00'	40°00'

In this system each rising time is computed by adding whole number constants to the value of the previous rising time, in the case of the table above, 4°. The reader will also notice that the rising times of opposite signs add up to exactly 60° giving six pairs totalling 360°, an orderly system but not very accurate. Nevertheless this system gave rise to a system of ascensional times which in turn gave rise to periods of time indicated by each *zōidion* at the rate of 1° per year.

Planetary Periods — These we have already encountered in Paulus Alexandrinus, among other places. He gives two sets of periods, a set of small or minor periods and a set of large or greater periods. To these were at some later point added a set of mean periods computed by

adding the small and large periods together and dividing by two. A table of these follows:

	☽	☿	♀	☉	♂	♃	♄
Small	25	20	8	19	15	12	30
Mean	66.5	48	45	69.5	40.5	45.5	43.5
Great	108	76	82	120	66	79	57

The small periods are derived from recurrence cycles, cycles at the end of which the planets conjoin the Sun in approximately the same degree of the zodiac. These are derived as follows:

The Sun's value of 19 years is actually the metonic cycle of 19.0 years at the end of which an eclipse occurs in the same degree as at the beginning. Here 254 lunar (tropical or sidereal) months equals 19 years (tropical or sidereal).

The Moon's value is derived from a relationship between the Egyptian year of exactly 365 days and the lunation cycle. In 25 Egyptian years there are exactly 309 lunation cycles. In fact dividing the number of days in 25 Egyptian years, 9125, by 309 one gets 29.5307 days which squares superbly with the modern value of 29.5306 days in an average lunation cycle. Or to put it another way, 309 lunations = 24.9999 Egyptian years. This gives an error of 0.04 days in 25 years.[1] From the practical point of view, using the Egyptian calendar, every 25 years the phases of the moon would occur on the same days of the year. Note that both the Sun and the Moon derive their cycles from their relationship to each other.

Mercury's period is also derived from the relationship of a synodic cycle to the Egyptian year. 63 Mercury-Sun synods = 20.0005 Egyptian years. Again, as with the Moon's period, every 20 years conjunctions with Mercury would occur on roughly the same date. This produces an error of 0.18 days in 20 years.

Venus's period of 8 years is its recurrence cycle with the Sun.

[1] Neugebauer in his introduction to *Greek Horoscopes* gives the equation 25 years=409 lunations. This must be a typo or Neugebauer is seriously in error!

Using Egyptian years one gets 5 Venus-Sun synods = 7.99889 Egyptian years. Every 8 years Venus conjunctions would occur on the same dates. This cycle is also very close to 99 lunar months which equal 8.009 Egyptian years. This is an error of 0.41 days in 8 years.

Mars' period of 15 years is its recurrence cycle with the Sun. Seven Mars-Sun synods = 14.9577 Egyptian years. This is not as precise as the previous examples but after all Mars is slower. This is an error of 15.44 days in 15 years.

Jupiter's period of 12 years is its recurrence cycle with the Sun. 11 Jupiter synods = 12.0212 Egyptian years, an error of 7.727 days in 12 years.

Saturn's period of 30 years is its recurrence cycle with the Sun. 29 Saturn synods = 30.0402, an error of 14.67 days in 30 years.

Obviously with Saturn, Jupiter, and Mars the recurrence is with the signs rather than the degree. But the Sun, Moon, Mercury and Venus are very close to the degree.

The great periods are not derived from actual astronomical cycles, but are the sums of the degrees allocated to each planet in both the system of terms according to the Egyptians and that of Ptolemy, at least for the planets. The Sun's and Moon's Maximum periods have a different origin. Among other things the period for the Sun is the period of life in the Hindu Vimshottari Dasas while the Moon's period is the same as the period of life in the Ashottari Dasas. However, the actual origin of these periods seems to be derived from the belief that the greatest possible semi-arc[1] of the Sun was 120°within the bounds of the civilized world. Since such a semi-arc corresponds to a latitude of about 49° this is a reasonable value for the civilizations of that time. The Moon's great period is derived from this. It was reckoned that the Moon had to be at least 12° from the Sun to be visible at sunset. The Sun's semi-arc minus that 12° gives us 108, the great period of the Moon.

The Use of these Periods — The most common use of periods of these kinds elsewhere is to assign rulerships to periods of time such that during a particular period the ruler is predominant over the other planets. This use of periods is found with the Seven Ages of Man

[1] The semi-arc is the distance that a planet or star travels between rising and culminating, the diurnal semi-arc, or between setting and anti-culminating, the nocturnal semi-arc.

system, the Hindu dasas, and the Persian Firdar. But the use of *these* periods is different. These periods trigger effects when they expire. For example if the Moon's period of 25 years is in effect concerning some matter in the chart, then effect of the Moon's symbolism will manifest at the end of 25 years.

These periods may be used in various combinations, but most commonly he uses the period of the *zōidion* along with the small period either of its ruler or of a planet that occupies it. If more than one planet occupies a *zōidion* then the periods of all those planets will be used. For example in one of the later charts in the *Anthology,* Neugebauer L 102, XII, 14, the native has Ares in the twelfth place ruled by the Sun which is also its triplicity ruler and in trine to Ares. For this reason Valens assigns the periods of the Sun and Mars, 19 and 15 years respectively, to time a twelfth house event. This is used to explain the native's being sent to work in a quarry as punishment at the age of 34 years. Then at the end of 36 years, derived from the ascensional time of Leo, he was released from confinement. Also in the ninth house, the place of God, was Zeus in Taurus trining the *Hōroskopos.* Taurus gives an ascensional period of 24 years plus the period of Jupiter 12. This gives 36. Also the ruler of Jupiter, Venus, is in Capricorn. Venus = 8, Capricorn = 28. Again we get 36 years.

The basic outlines of the system are given in chapter 28 of Book II presented in this volume. Unfortunately the examples that illustrate this methodology are given for the most part in Book VII. This leaves many points unclear. However, from a perusal of the examples it is clear that Valens does not merely combine ascensional and planetary periods haphazardly. The periods of the planets and the ascensional times of the *zōidia* used to time an event must be directly related to the nature of the thing being timed, most commonly by house and house-rulership. The general disposition of a planet, for example that the Moon rules women, Mercury communications, Venus love, etc., does not figure strongly in this estimation. Both a *zōidion* and a planet derive their disposition primarily from the houses, although the nature of the planet can certainly effect the nature of the outcome.

The elements that can be used to derive an event timing-period then are these:

1. The ascensional time of the *zōidion* that occupies a place or house.

2. The small periods of any planet occupying that place or house.
3. The small period of the planet that rules the *zōidion.*

These first three seem to be a about equal in importance. In addition there do seem to be two more sources of period timing.

4. The ascensional time of the *zōidion* occupied by the ruler of the *zōidion* that occupies a particular place.
5. The small periods of a planet aspecting a place ruler, especially if that planet has some general signification relating to the matter ruled by the place.

As mentioned previously, combinations of these may also be used to get longer periods.

Strange as it may seem to astrologers used to modern methods, preliminary experiments with these techniques show considerable promise. I hope to present some worked out examples at a later time. For the present, however, I believe that we need to get further into Valens and his explanations of the techniques before we can be clear about exactly how to use these methods.

As usual the notes in this volume, except for those in this introduction are those of the translator, Robert Schmidt, unless marked with [RH]. Those notes are by your editor.

Translator's Preface

This second book of the Anthology of Vettius Valens is somewhat better organized than the first. In general, it has to do with the topic of happiness, prosperity and well-being, although there are still some blocks of text that seem to belong elsewhere (for example, the aspect delineations in section 17).

In this book we see Valens beginning to bring many of the atomistic astrological concepts together in his delineations. Concepts such as intervention, superior position, one's own face, etc. are repeatedly brought in as qualifications or enhancements of the basic signification. Furthermore, it seems to be characteristic of Valens to concatenate his delineations, bringing more and more planets into the basic configuration, and making more and more specific predictions. In the earlier translations we have done, the astrologer would usually list the contributions of each planet or aspect separately, leaving it up to the reader to assemble them together. However, Valens unites these "atoms" into complex structures that we might liken to "molecules."

One wonders whether these "molecules" might really be the immediate active units in astrological prediction, rather than the "atoms" themselves. After all, the chemist does not try to predict the behavior of bulk water from the mere presence of hydrogen and oxygen atoms and their behavior in isolation. Instead he tries to understand the behavior of the water molecule from the nature of the atoms themselves and the structure that they create, and then the behavior of bulk water (high or low boiling point, good or bad solvent, viscous or not, etc.) from the nature of the molecule—and any further bonding or concatenating that the molecules may undergo amongst themselves.

But on the other extreme, perhaps we would err by attempting to synthesize the entire chart "holistically," as if it were one big molecule. Perhaps it is not a compound, but a mixture. In a mixture, we must understand the compounds that are merely co-present with one another and not linked at the molecular level to be the primary active ingredients, and not the mixture itself as a totality. Different agglomerations of these same ingredients would indeed have somewhat different effects, but they would not be as fundamental as different ingredients.

It seems to me that this "molecular" stage may be missing from the reflections and attempted verifications of astrological phenomena.

However interesting this might be from an astrological point of

view, this concatenating procedure of Valens complicates the translation process. Often times Valens lists all the relevant "molecules" known to him pertaining to a certain subject as concise aphorisms. In the text, this is done without paragraphing or clear divisions. It is frequently difficult to know where one ends and the next begins. Is it a new "molecule" or a further concatenation of the first one? This confusion results because the basic Greek connective *kai* can mean either 'and' or 'also.' Furthermore, the other basic conjunctive particle *de* could connect either introduce another "molecule" or else be joining another "atom" to an existing "molecule." When you add to this the fact that the subjects of Greek sentences must frequently be understood from the number of the verb and context, rather remarkable ambiguities can arise. I have noted a number of these, but in many cases I am not yet sure whether I have disentangled the parts correctly.

In passing, we should also mention that we have in this book several more references to "mystic" procedures or concepts, both in Valens own discussion and in his assessment of others' work. It is still not clear to me whether this term refers to some esoteric methodology or merely to text that is written in a cryptic manner.

This translation of the second book of the *Anthology* has also been made from the Teubner edition of the Greek text by Pingree.

General Note

Genesis—This is the basic Greek word for a birth or a generation, and in earlier translations we have routinely translated it as 'birth.' However, in Valens we often find the *genesis* as the subject of the prediction, that the 'birth' will meet with a violent end. In the context, this always means that the native will meet with a violent end, and not that the childbirth itself will end in tragedy. The word *genesis*, then, is being used with a certain abstractness to refer to the life of the native born at that birth, the beginning of the life standing for the entire life. Because of the very concrete significance of our English word 'birth,' we have begun to translate *genesis* by the more abstract and traditional word 'nativity' whenever there is any ambiguity. Incidentally, the Greek word *genesis* does *not* seem to refer to the chart as a symbol of the birth, as 'geniture' sometime does, but to one concrete moment of existence as a symbol for one's entire existence.

Daimōn—This word means many things in Greek: lesser divinities, mind, ghosts, spirit, etc. In fact it has almost exactly the same range of meanings as the German word *Geist.* The traditional translation in an astrological context is 'spirit.' In Paulus, we translated it as 'divinity' as in the Lot of Divinity. However, since we find it so clearly associated with mind in this book, we now think that the traditional translation 'spirit' is better. Incidentally, it is the root of the Greek word for happiness, *eudaimonia*—the general theme of this chapter. No wonder the Lot of Spirit, along with the Lot of Fortune, plays such an important role in the determination of happiness.

Second Book of the *Anthology* of Vettius Valens of Antioch

In the first collection, then, we have explained the hortatory[1] and didactic arguments, and the effect-description[2] for commixture, borne along not so much in a poor imitation of argument as with the actuality of experience. Now it is in keeping that we subjoin material about universal supports[3] and the difference of places.

1. On Trigons

When we have ordered the zodiacal circle by difference and by property, we find two sects—a diurnal and a nocturnal sect of the Sun and of the Moon respectively. The Sun, being truly fiery, was associated with Aries, Leo, Sagittarius, which was named its diurnal trigon and is also fiery by nature. The Sun attached to himself Zeus and Kronos as co-workers in his own sect and as guardians of what is accomplished by him—Zeus as the imitator[4] and proxy of the king himself,[5] the chooser[6] of good things, the bestower of reputation and life; Kronos as the promoter of ills and oppositions and as the depriver[7] of time. Of the trigon in question, then, the Sun is master by day, the star of Zeus is

[1] *protreptikos*. A protrepticus was a classical literary genre whose intention it was to turn the reader toward a certain study. Aristotle wrote a (lost) protrepticus for the study of philosophy, and Iamblichus imitated it. The first book of the *Tetrabiblos* contains much material of a protreptic nature, possibly deriving from an earlier astrological protrepticus by Poseidonius. The text to which this seems to be referring is missing from the first book of this anthology, which in its present form begins rather abruptly with delineations of the planets.

[2] *apotelesmatographia*.

[3] *hupostasis*. In an astrological context, Valens and other astrologers seem to use this important philosophical word meaning 'substance' or 'foundation' with the sense of support from the chart.

[4] *antimimos*.

[5] *diadoxos*. Literally, 'the one who succeeds or relieves another.'

[6] *hairetēs*. From the same root as 'sect' *hairesis*.

[7] *aphairetēs*. Again, a word from the same root verb as 'sect' *hairesis*.

master by proxy by night, while Kronos cooperates with both.

Next, the Moon, as she is near the earth, took as her lot the rulership of the following trigon—Taurus, Virgo, Capricorn—which is truly earthy. She has Aphrodite and Ares as co-sectarians—Aphrodite, suitably enough, for benefaction and to distribute reputation and time; Ares for looking askance[1] at nativities.[2] Whence, at night the Moon stands in the forefront, Aphrodite in second place, and Ares in third. But in diurnal nativities, Aphrodite is advanced, the Moon cooperates in second place, Ares in third.

Next, Kronos will be master of the airy trigon, Gemini, Libra, Aquarius, by day, while Hermes will cooperate in the second place, and Zeus in third. But by night the star of Hermes is advanced, and the star of Kronos is in second place, the star of Zeus in third.

Next, the star of Ares will maintain the rulership of the watery trigon Cancer, Scorpio, Pisces by night, with Aphrodite in second place, and the Moon in third. But by day the star of Aphrodite is advanced, after which is the star of Ares, and third the Moon.

Yet the star of Hermes, since it is truly common, does its utmost to assist the two sects in relation to the good or the base and in relation to the property and figure-description[3] of each star.

2. The Differences of the Trigons, and Rulers, and Co-workers, and the Sects of the Sun and Moon by Day and by Night

This will be clear by examining the difference of the trigons in question

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[1] *parableptō.*

[2] The actual words used are various forms of *genēsis* which literally means 'birth'. However, the Greek is usually more abstract than the English, including not only the notion of the actual birth but also the life that follows as indicated by the astrological conditions at the birth. The word 'nativity', an English word derived from the Latin *nativitas*, has much the same meaning in referring to the actual birth and the life that follows. But the reader should be aware that the English words 'birth' and 'nativity' are used here to translate the same word in Greek depending upon the context. See the Translator's Preface by Robert Schmidt for a more extended discussion of this issue. [RH]

[3] *schēmatographia.* Often, but erroneously we believe, translated as 'chart' in the sense of birthchart, this word seems to refer more to the context in terms of aspects, etc., involving these planets. See also Paulus chapter 24 and notes.

and the happiness or middling condition in relation to the nativity of each [person]. Now, for those who are born by day, it will be necessary to consider in what trigon the Sun is found, and the ruler of this trigon by preeminence, and the co-worker of this trigon, whether they are upon a pivot point at that time, or post-ascensional or declining, rising or setting or in their own *zōidia*, and whether they are witnessed by benefics or malefics, and to make the declaration accordingly. For if they should be marking the hour or culminating or should be found upon another of the advantageous *zōidia*, they will show beforehand nativities that are fortunate and bright. And if they should be found in the post-ascensions, they will show them to be middling. But if in the declines, depressed and unfortunate. We also need to look at how the Sun is situated and by what stars it is witnessed. And for those born at night, it will be necessary to consider the Moon in a similar fashion, and the ruler by preeminence of its trigon, and the common ruler of this trigon, with regard to how they have been figurated, just as we have set out above.[1]

For if the ruler by preeminence by day or by night should fall amiss[2] upon the badly situated *zōidia*, while the ruler by proxy[3] should be found upon a pivot point and well figured, then after the native has had his ups and downs in his early years until the ascension of the *zōidion* or until the return of the circular period,[4] he will later be active,

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[1] The methodology described here is nearly identical with that of Dorotheus of Sidon, probably 1st cent. C.E., and with the medieval Arabic-era astrologers, Masha'allah (c.740-c.815) and Abu 'Ali Al-Khayyat (c.770-835 C.E.). This establishes the triplicity methodology as being one of the mainstream of Greek astrology and not something merely peculiar to Dorotheus of Sidon. And this methodology survives up until the 17th century! But it did not get passed to the English school which was the most influential in determining what survived into modern times.

[2] *parapiptō*. This is a general term for a planet that is badly situated. [RH]

[3] put note here.

[4] We cannot be completely confident of this interpretation, however this seems to be its meaning based on the methods used in the sample charts given by Valens. He routinely computes periods in two ways. First he will use the minor or other period of the planet that rules a particular *zōidion,* or use its ascensional time, i.e., the number of degrees that must pass over the M.C. while the *zōidion* rises. We have to conjecture that the *zōidion* in question is either the one occupied by the triplicity ruler, or the one it rules. More often in the sample

except that he will spend his life without stability and in fear. But if the principal ruler should fall well, while the following ruler should fall amiss, then after having been carried forth well in his early years, he will later be reduced from the time of the ascension of the *zōidion* in which the following ruler has fallen amiss.[1] We will explain how to judge the times more precisely at the proper moment. And if both should fall well, the circumstances of good fortune will persist and he will become estimable (unless a malefic should have opposed it or should have a superior position), nor will the circumstances of the nativity reverse. But every star, when it has the rulership and is actually in decline, will become an impediment and a despoiler.[2] For, it makes those who are subordinate to others, those who have ups and downs or those who are reduced in reputation, those who encounter injury and suffering and accusations or want of livelihood.

If, then, for those born in the day, the Sun should be found in Aries, Leo, Sagittarius, it is better for it to be upon a pivot point. If its co-sectarians should likewise be found upon the post-ascensional places, while Ares is not opposing or squaring, it will be judged indicative of good fortune. If they should be the reverse, impediments will result. And if the Sun should be found by day in Taurus, Virgo, Capricorn, it will be necessary to seek for the star of Aphrodite in the first place, and for the Moon in the second, and for Ares in the third, how they are figured and what they are witnessed by. Similarly also, when the Sun is found by day in the following trigon—Gemini, Libra, Aquarius—it will be necessary to consider the star of Kronos and that of Hermes and that of Zeus. In the same way also, when the Sun is by day upon Cancer, Scorpio, Pisces, it will be necessary to consider whether the star of Aphrodite and that of Ares and the Moon are upon pivot points, and in this way to show the decisive one. Also, in the same account it behooves us to consider the Moon by night.

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charts a period will either come from a planet, or from the sign it rules, but that introduces ambiguity into the situation in that most planets rule two *zōidia*. Therefore in this usage, it seems more likely that he would use the ascensional time of the *zōidion* occupied by the triplicity ruler. The next sentence reinforces the latter conjecture. [RH]

[1] Here Valens explicitly states that it is the zōidion occupied by the triplicity ruler that is the giver of the period. [RH]

[2] *parairetēs*. This word also means 'out of sect.'

It is better, then, for the diurnal planets to be found upon pivot points in their own trigons or in profitable places, and similarly for the nocturnal planets. But if they should be found to be in another's trigon or out of sect, the circumstances of happiness will become less and he will be subject to fears. When the rulers and co-workers[1] fall amiss, it will be necessary to investigate the Lot of Fortune and its ruler. For if they should be found to be upon pivot points and post-ascending while being witnessed by benefics, the native will partake of good fortune and reputation, and though at times he will undergo irregularities and impediments, he will not be met with impasse. But if these should fall badly, mediocre and most austere circumstances will be adjudged; for such will be ineffectual with regard to plots, needy, in debt, those who blaspheme in divine matters. And if the Lot of Fortune and its ruler should be witnessed by malefics, such will be full of troubles, vagabonds, prisoners, subordinates, living a hard life, liable to injury, insecure. But if while the Lot and its ruler have fallen badly, benefics should somehow bear witness, they will live through the pity of others, or at a certain time they decently cease being taken in by others after obtaining a share in work or trusts or gifts, except that they do not go through life free of confusion or reproach.

It will be necessary, then, to consider the testimonies of every ruler and the disposition of the figurations, whether they should actually be congenial or opposed. For if the star of Kronos should be found in a diametrical or square position for those who are born at night, it produces impediments and reductions, dangers and sufferings, and those who are slothful about intrigues.[2] But when the star of Ares is so found for those born by day, it produces those who are rash, deceitful, unstable in their affairs and livelihood; for they encounter constraint, trials, insults, cuts, burns, bloodshed, falls. But when they are congenially figured and in their own sect, they happen to be effectual. Whence they are not adjudged malefics, but rather even the bestowers of goods, and especially whenever Kronos should happen to be well

[1] The 'rulers' are the first triplicity rulers, the ones that have are in sect in the chart. The 'co-workers' are the other triplicity rulers, the ones not in sect, or the participating rulers that have effect day and night. [RH]

[2] The precise meaning of this is unclear. It is quite probably an undocumented idiom. It seems to mean that the native is either slow to response to intrigues, or has been disabled and slowed down as a result of these. [RH]

witnessed by Zeus and the Sun by day while having a relationship to the rulership, it produces those who are very rich, estimable, those who are beneficiaries from deaths, lords of foundations, of bodies, stewards, those who are set over the affairs of others. But when it is well figured by night and has the relationship of rulership, it will become an agent of the above, but the throwing away of what has been acquired and the reduction of reputation or disenfranchisement will result. Let the same be supposed for Ares. For by night it entrusts leadership and generalship and popular rank in public affairs. But when it is still in profitable places by day, it does produce the above, though it also involves them in oppositions and controversies and fears, and makes the leadership factious and frightened; for it opens the channels for hostilities and brings on insurrections of the crowds and multitudes, pestilence and famine due to war, violence, conflagrations, dangerous opportunities.

Similarly also, the benefics will have the manner of malefics whenever those that rule fall badly. And if they should be upon pivot points while the ruler is declining, they will be too weak to furnish any good thing in it.

For every kind it will be necessary to investigate the ruler of the ruler, how it should happen to be and what it is witnessed by. For if the universal ruler should fall amiss, while its ruler should be well figured, the native will have help and support for life and reputation in accordance with the place-positioning[1] of the star.

3. Concerning the Lot of Fortune and the Ruler

For him who wishes to ascertain the matter of happiness more exactly, I will return to the Lot of Fortune, which is the most necessary and sovereign place, as the king[2] mysteriously[3] explained beginning in the 13th book, saying,

"or for those who are born in the day, it will next be necessary to

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[1] *topothesia.* That is, what place (house) it is in.

[2] Nechepso, the Egyptian pharoah who presumably wrote an important astrological textbook along with Petosiris (mentioned a few lines below) in the 2nd century B.C.E.

[3] *mustikōs.*

count distinctly from the Sun to the Moon and back from the *Hōroskopos*[1] to prescribe an equality,[2] and for the resulting place to see whatever star it meets with, and what or which are in relation to it—the squares or triangles, all in all, as it was placed among the stars. For from this consciousness[3] of places you can make a clear judgment beforehand of the circumstances of those who are brought forth."

Petosiris[4] also explained the matter similarly in the *Boundaries*, though others have treated it differently, which we will also set out in the appropriate place along with other guidance for clarifying the argument concerning happiness. But for now we must discuss the method in question.

4. Concerning the Star Allotted the Hour or the Lot

When Kronos is allotted the Hour or the Lot,[5] if it marks the hour[6] but is not opposed by Ares, such a one will be accounted happy in the activity apportioned by Kronos. And if it should be witnessed by Zeus, [the happiness] will be double. If by Aphrodite, it will be through a woman or one without progeny. But if the star of Ares should be with it or should be opposed to it—such a one will have troubles and oppositions. If the star of Hermes should mark the hour along with it—such a one will be hampered in his ears.

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[1] This amounts to the formula ☽ - ☉ + Asc which is of course the same as our formula Asc + ☽ - ☉. The reader should note that this formula is for the day only according to the text. [RH]

[2] This should be forward in the order of the signs as his numerous examples make clear. [RH]

[3] *sungnōsis*.

[4] See page 6,note 2 above.

[5] As will be seen in section 18, Valens regards the Lot of Fortune as an analog of the *Hōroskopos* (Ascendent), and the origin of its own house system. Throughout this section the two will be delineated together.

[6] This phrase and similar ones that follow, means that when a planet rules the rising *zōidion* or the *zōidion* of the Lot of Fortune and is in the *Hōroskopos* of the rising *zōidion* or the *zōidon* of the Lot of Fortune, it has these effects. [RH]

When Zeus is allotted the Hour or the Lot, if it marks the hour, it produces complete happiness from youth. If Ares should be present or upon the same pivot point or if it should be trine, such a one will advance in magnificent military campaigns, and he will acquire a living. If Kronos should be there too, they will come into preeminence. If Aphrodite is also there, still more. If Hermes is also there, they will engage in receipts and disbursements.

When Ares is allotted the Hour or the Lot, if it marks the hour, it causes an impulse toward the military. If Zeus should bear witness also, such a one will advance in rank. If Aphrodite also, they come into no ordinary rank. If Hermes alone should be present, he will decline to accept a trust. If Kronos also, he will acquire many things from many sources, and after his death it will be dispersed for the royal interests.[1]

When Aphrodite is allotted the Hour or the Lot, it signifies great goods and causes great reputations. If Hermes is present too, it makes for those who are musical. With these being so, while Kronos opposed them or was superior[2] to the ones present, it deprived such ones of their possessions.

When Hermes is allotted the Hour or the Lot, if it marks the hour, it causes good fortune. If the star of Zeus should be present as well or should make a square, they will have the rulership of tribunals and wars. If the star of Kronos should also be present with these, they will have twice the rulership and honor and goods and advancement.

When the Sun obtains the Hour or the Fortune as his lot while he marks the hour, if the star of Zeus should be present as well or should bear witness as a square, he who is brought forth will be fortunate. If the star of Hermes should also be present with it, such a one will advance by means of discourse. If the star of Ares should also be present or should make a square[3] with the star of Zeus, he will be great and will have authority over life and death. And if, while these are so, Kronos should make a square or a diameter, they will meet with accidents and losses.

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[1] *eis basilika chōrēsei.*

[2] *kathupertereō.* This is the technical term meaning 'to be in the position to cast an aspect ahead in the order of the signs.'

[3] Here and elsewhere Valens does not seem to regard the square as inherently malefic. [RH]

When the Moon obtains the Hour or the Lot of Fortune as her lot, she will make those who are great, especially in her own trigon. And if the star of Aphrodite should be present or should happen to be in a square, such a one will be considered worthy of great honor. If the star of Ares should happen to be with the Moon, he will have authority over life and death. If the star of Kronos should also, he will lead many countries. If the star of Zeus should also be present or should make a square, they will become great kings. And if, while these are absent, the star of Hermes should be configured with the Moon, the advancements will be from discourse and skills.

If the star of Ares should be present with the sovereigns[1] or should make a square with them, it makes great men. If Ares should make a diameter with the Moon apart from the benefics, it makes those who are exposed; but if a benefic should be present with Ares, he will be reared even though exposed. Likewise, even if Ares should appear in a square or if it should be found to be superior, it will involve [him] in wanderings or captivities or else ups and downs.

If the star of Aphrodite should make a square at a pivot point, they will be wronged by women. If Kronos should be present as well in a licentious *zōidion,* they will waste their substance in brothels. If the star of Ares should also bear witness to them, they will prostitute their women to others.

If the star of Kronos should square the Moon or should make a diameter at a line equal to it,[2] the native will have claim to nurture [even though] he will be unallotted parents. If the star of Hermes should make a square or a diameter with the Moon, such come to be at cross purposes and of two minds, and they become subject to slanders and accusations from their superiors. And if a malefic should also bear witness with Hermes or should be configured with it, it will make for disfigurement and condemnations. And if the star of Zeus should lie opposite the side of the Moon, it will cause a deprivation of children and oppositions from those who are superiors.

In general, when the malefics look upon the lights and the *Hōroskopos* apart from the benefics, they make for short lives. When the ruler of the *Hōroskopos* is suitably situated or in his own sect, he

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[1] *turannos*. Presumably, the Sun and Moon.

[2] This seems to mean that the diametrical opposition arises from two successive sides of a square.

becomes the distributor of the years of life. And if it should be somehow configured with the master of the Lot, such a one becomes very old and fortunate. But if it should be found subject to the setting place, he will be short lived. And if a malefic should be present with it as well or should be superior to the Moon, the foetuses will come to nothing.

5. The Place of the Evil Spirit[1]—Many Figures[2]

If the malefics should happen to be in this place, they will produce great injuries and calamities, especially if they are in their own faces.[3] And if the Lot of Fortune should be there, and some [malefic] should have authority over it, there will never be anything beneficial in the transits; for they were enemies from the outset, from the moment of birth.[4]

And similarly, when the benefics happen to be in this place, they do not distribute their goods. And whenever the three stars should fall in this *zōidion*,[5]—the lord of the *Hōroskopos,* of the Lot, and of the Spirit —they make those who are unfortunate and disfigured and in need of daily subsistence, and many will have their hands held out.[6]

6. The Place of the Good Spirit[7]—Many Figures

If the benefics should be suitably situated upon the *zōidion* occupying

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[1] The twelfth house. [RH]

[2] We do not know what this means. [RH]

[3] From the verb form *idioprosōpeō* one would not think that this was decanic face, but rather the condition in which a planet has the same relation to the Sun or Moon that its house has to their houses. *Cf.* book I, section 23 of *Tetrabiblos*. However, compare the parallel construction in the next section, where adjective and noun are used in a way that rather suggests decanic face.

[4] *ektropē*. Literally, 'making a turn outward.'

[5] From this occurrence of *zōidion,* it is clear that we are here dealing again with whole-sign houses.

[6] That is, they will be beggars.

[7] The eleventh house. [RH]

the Good Spirit[1] or should be in their own faces,[2] they make those who are notable and wealthy from youth, and more when they regard the Lot of Fortune in a triangular division and the *Hōroskopos* by a hexagon. They furnish the most and the greatest goods in a hearing or seeing *zōidion*. And if one of the benefics should appear on a diameter to the Good Spirit while the ruler is present there, they will produce great goods and greater advancements.

But if the malefics should be present with the Good Spirit, they will not have the power to do anything evil. And this is all the more necessary if the ruler of the Lot and of the *Hōroskopos* and of the Spirit should happen to be at rising, or most of the stars are present with them as well or bear witness to them in advantageous *zōidia;* for they produce those who are esteemed and wealthy above measure.

7. The Midheaven

In this place both the benefics and the malefics rejoice, especially when obtaining the Lot of Fortune or the *Hōroskopos* or the Spirit as their lot. And if each of the [benefic] stars should fall in this place when it is rising or when it has an application of the Moon, sovereigns or kings are made, those who are leaders of countries, or they will be renowned in many places. When the ruler of this place is well situated, it makes those who are effective; but when it is poorly situated, those who are unsuccessful. If it happens to be upon the setting place and a malefic should be present with it or should make a diameter, it makes evil-doers or those who are barren or childless.

8. The Place of the God of the Sun, the Pre-Midheaven, 9th from the *Hōroskopos*—It Has Many Figures

If the benefics should occur upon this place, and they obtain as lot[3] the

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[1] This translates *agathodamoneō*, which is a verb derived from the noun for 'Good Spirit.'

[2] Here we apparently have decanic face, although compare the parallel construction in the preceding section.

[3] i.e., rule. [RH]

Hōroskopos or the Fortune, the child will be blessed, pious, a prophet of the great god, and he will be listened to as god. But when these are absent, and Hermes alone bears witness, they become subject to oracular warnings,[1] and they interpret their experience to the crowds, and they become royal scribes from the time of their middle years.

But when the malefics are present and have authority over the places in question—of the *Hōroskopos* and the Fortune—or when they regard the Lot, the child will be tyrannical. He will found cities, destroy others, and impiously disenfranchise many of many things. And if the Spirit or the Fortune should occur in the *zōidion* which is the Evil Spirit,[2] and the planets ruling the Lot or the *Hōroskopos* should be found in this place, he will undergo the greatest afflictions and exiles, and he will squander all that he acquires. Or they become recluses engaged in sacred rites for the sake of suffering and pleasure.

9. The Eighth Place, Of Death—All Sorts of Regards[3]

When the benefics are present in this place, they are ineffective, weak, and unable to impart their own goods. If they should also have authority over the *Hōroskopos* and the Lot, they are found to be even more ineffective and irregular.

If the malefics are present there, having authority over the Lot, the natives will be wanderers; and if they should acquire something, they will squander it. If the Lot should fall in this place while the malefics are present and rule the Lot, the native will be needy, unable to clothe himself. If they should also have authority over the *Hōroskopos,* he will be a disgrace for his whole life. And if the ruler of the Lot or the Hour should also happen to be under the beams, the native will be one to hold out his hand and beg.

If the star of Hermes alone should be present upon the *zōidion* and should have authority of thought over what is called Spirit, it makes those who are dull and unintelligent, and those who are tongue tied and illiterate. And if the Lot of Fortune is also, along with being

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[1] *en chrēmatismois ginontai.* This could perhaps mean 'to engage in negotiations,' but given the context, it seems that the original oracular sense of *chraō* is intended rather than the later mercantile sense.

[2] *en tōi kakodaimonounti zōidiōi.* See page 11, note 1 in chapter 6 above.

[3] We do not know what this means. [RH]

unintelligent, he will be out of his senses and a beggar, especially when it happens to be under the beams. And if, these things being so, the malefics should be present as well, he will be out of his senses and mute.

The Moon alone, in the increase of her light, seems to rejoice in this *zōidion.* And if the star of Zeus should occupy the Good Spirit,[1] such a one will be fortunate and successful and versatile. And if it should also be lord of the Lot of Fortune, he will be wealthy and happy. And if the star of Hermes should be present with it, he will be an administrator for kings and will be gladdened with children.

10. The Setting Place[2]

When the benefics and those ruling the *Hōroskopos* or the Lot of Fortune are present here, they signify good things for the natives, for example inheritances and the unforeseen acquisition of other belongings, and they signify something good from a death. If they might be in the places of others, such will be less successful, yet they will not be totally at a loss.

If Hermes alone should be present here while being in its own face,[3] he will have profits in old age and will be trusted with cities and the affairs of kings.

And if malefics should be present in this place and have authority over the *Hōroskopos* or the Lot while being in their own face, he will have an irregular livelihood, especially in old age, yet he will not be totally at a loss; for he will squander what he obtains with calumnies and evil words. But if the malefics, while being both in another's face and out of sect, should rule the Lot, the native will spend his old age poorly, and a few will even land in prison for a while and experience sickness and disease.

But if the star of Zeus should regard it, they practice priestly rites

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[1] This would be a square, but is again not regarded as malefic. [RH]

[2] The seventh house. [RH]

[3] We have the same problem with this here as we did in sections 5 and 6 above. The verb form suggests the Ptolemaic concept, although the reference in the next paragraph to being in another's face (*alloioprosōpeō*) would more suggest decanic face.

on account of sickness, and they are also troubled with hemorrhoids and experience suffering in their private parts or finger. And if the star of Hermes should happen to be with Ares upon the setting *zōidion*,[1] he will consort with robbers and murderers, on which account they are later cleansed with an evil death.[2] When the malefics are setting in another's *zōidion,* they cause violent deaths; but when the benefics are so setting, they [produce] those who have much experience and have good fortune in old age.

11. The Sixth Place of Ares[3]

If the benefics should happen to be in this place, whatever the native should acquire he will waste, and property will not remain with him. After advancing in youth, he will be reduced by fines in old age.

When the Sun is present upon this place and has authority over the Lot of Fortune or of the Hour, he causes the native to be condemned by a great power. If the star of Kronos is so situated, he will be a wanderer and ready to take offense, and he will flee his own fatherland in distress to procure a living. And if the star of Zeus should have authority over the Lot or the *Hōroskopos,* he will waste his life in public affairs. And if the star of Aphrodite does, they will levy fines on account of disputes with a woman, and they will also become those unlucky in love, those not possessing grace. And if the star of Ares, it produces injury and suffering corresponding to the member of the *zōidion,* but it makes foot soldiers, beggars, those who have their lives turned around for ill. And when the star of Hermes has authority over the Lot or the Hour, it makes those who are ill intentioned, thieves, maledictors, and those who are reviled among the crowds. And if the Moon should also be present, he will be a slave and powerless, if indeed the remaining stars should also be present along with the Moon. For if the other stars are well situated while the Moon chances to be ill situated, they are capable of becoming freedmen and gentlemen.

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[1] More evidence that Valens also uses whole-sign houses.

[2] The subject of this last clause is not clear.

[3] Mars (Ares) has an inherent connection with the sixth house according to Valens. [RH]

12. The Fifth Place—Many Regards

If the benefics should happen to be allotted the *Hōroskopos* or the Lot of Fortune, the native will be great and will be a leader of the crowds and will institute laws. Aphrodite gives the greatest favor when it has authority over the *Hōroskopos* or the Lot, especially when it is in its own face or in its own place—it produces those who are wealthy, honored. The same also for all the stars; for if they have sway over the Hour or the Fortune, they will cause good things in accordance with the application of the nature of each and the specific property of the Good Fortune.

And if the star of Ares should happen to be at the place in question, they will rule over regions in every direction; for they will either be commanders or sovereigns and have authority over life and death, not only of the least but also of noteworthy men. And if Kronos should additionally be present upon the place, [it produces] those exceedingly rich in land and masters of quadrupeds, those who build villages and locations. And if the Sun should be present additionally, friends of the great, those near to kings, leaders of priests. And if the star of Hermes, advancements by means of discourse and those deemed worthy of the most money.

And if, when the Moon is well figured, it should be allotted the Lot or the *Hōroskopos* while it happens to be upon the *zōidion* with its ruler, they become long lived and grow old with another in happiness.

The benefics, then, assist a great deal during transits; the malefics do not have the power to hinder.

13. The Fourth, Subterraneous Place

If the benefics should have authority over the *Hōroskopos* or the Fortune and should be present, such will have their living in priestly matters. And if those which are ruling should also be allotted the archetypal Lot[1] while being in the subterraneous place, they will receive messages from divine visitations and phantoms of the imagination. And if the star of Ares should be co-present with them when it is allotted the Fortune or the *Hōroskopos,* he will have a life full of ills by his

[1] Evidently, the Lot of Fortune.

unseemly behavior, and after acting villainously together with others, he will suddenly change his circumstances,[1] and he will die a violent death. One must observe closely that this place causes praises after death and legacies for one's family. When malefics happen to be in this place, the [natives] bequeath their property to whom they wish.

14. The Third Place of the Goddess of the Moon

In this *zōidion,* if the Moon should happen to be allotted the *Hōroskopos* or the Lot while being in her own face, the native will be great and will have authority over many good things. He will rule over cities, and he will command many, and he will be followed and have the authority over treasuries. And if the Sun should be present along with it and should be making its rising, the native will be a priest or priestess of the greatest goddess and will have a life that lacks nothing. And if the star of Kronos should be present along with the Moon, he will be subject to god's wrath, likely to experience loss, one who often goes to judges, and he blaspheme the gods much on account of the matters that happen to him. And if the star of Zeus should be present along with her, he will be a prophet, fortunate, wealthy, estimable, and he will have authority over many goods. And if the star of Ares should be present along with the Moon, the native will be effective but impious, and he will steal what is entrusted to him; whence he will make his living from the things of others and from murders and thefts, and he will travel abroad a lot. And if it should appropriately happen to be in its own faces, in keeping with the sect of the nativity, he will be a governor of countries and cities, unjust, perjured, desirous of the things of others, and he will be suddenly ruined by the wrath of the authorities. And if Aphrodite should hold sway over the place of the Goddess and the Lot of Fortune in her own places, especially in a nocturnal nativity, the native will be wealthy and will be well regarded by a woman. And some will be kingly, those who rule over cities, administrators through having been allotted the Fortune in addition to the Goddess in the house of the Goddess. And if the star of Hermes should be present together with the Moon in the *zōidion* of the Goddess and should have authority over the Fortune or the *Hōroskopos,* the

[1] *eis peristasin peripeseitai.* I am not sure of this translation.

native will tell the future for everyone and will participate in the mysteries of the gods.

15. The Second Place—Called the Gate of Hades

The post-ascension of the *Hōroskopos—in* this *zōidion* the benefics are of no avail, while the malefics produce those who are sluggish, diseased, those unable to continue life up to the end. And if the Lot should be present upon this *zōidion,* while malefics rule the Lot or the *Hōroskopos,* the natives become guardians of the dead, living their lives outside the gate.

When the star of Kronos, then, has authority over the Lot of Fortune, being additionally[1] present upon this *zōidion,* it makes those who are spiritless, those who are sickly, and those who have the experience of bonds for a time sufficient to complete the period of the star. When the star of Zeus is additionally present upon the place, it makes a waste of one's belongings all the way to the end so that nothing is left to him, yet it grants him children albeit not fortunately. When the star of Ares is present in this place, if it should rule the Lot or the *Hōroskopos,* it makes those who are ready to take offense, those likely to experience loss, those who are impeded; and some are taken captive, and later returned. And if it should be allotted the Lot of Fortune while being present in this *zōidion,* while being in its own degrees or *zōidia,* they become jailers who make their living in prison or those who spend their lives in prisons. And if the Sun should be additionally present upon this *zōidion* while ruling the Lot or the *Hōroskopos* in its own house or in the places of Kronos, the native will ruin his sight in the times of Ares, and will be deprived of his patrimony, and he will be beggar. And if the star of Aphrodite should be additionally present upon the *zōidion* and should rule the Lot or the *Hōroskopos,* it will produce public and disgraceful work, if indeed it should happen to be rising in the morning. And when the star of Hermes should be additionally present upon the *zōidion,* if it should be

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[1] The word 'additionally' used here and throughout this paragraph comes from the verb *epipareimi*, which simply means 'to be additionally present.' In the context, the planets seem to be present in addition to the Lot, as mentioned in the first paragraph.

under the beams of the Sun, it produces those who are stupid and illiterate; but if it should become lord of the second lot (which is called Spirit), it makes those who are dull or mute; and if it should be oriental, the natives become meddlesome, those who try to do what they have not learned, but able to succeed with mathematics. And if the Moon should be additionally present upon the *zōidion* while Kronos is marking the hour, alternations [of fortune][1] will happen; they will suffer from a cataract or from glaucoma.

16. Names of the Places

God gives signs for the father;[2] Goddess for the mother;[3] Good Spirit for children;[4] Good Fortune for marriage;[5] Evil Spirit for suffering; Evil Fortune for injuries; Lot of Fortune and *Hōroskopos* for life and living; Spirit for mind; Midheaven for action; Love for desire; Necessity for enemies.[6]

17. Triangular Judgments of the Stars in Relation to Happiness or Misfortune—Triangular and Hexagonal and Diametrical Figures

Zeus trine the Sun signifies those who are great and estimable, whether the Sun should be marking the hour both in the father and in the nativity, or whether the Sun should be upon a pivot point in the father;[7]

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[1] *to enallax.*

[2] The ninth house is the house of the father in Hindu astrology as well. [RH]

[3] We give the mother to the tenth house as a rule. Valens' third house is quite different than ours. [RH]

[4] Ptolemy also assigns the eleventh house to children along with the tenth, the fourth, and the fifth. [RH]

[5] We give the fifth house to love affairs but not usually marriage. [RH]

[6] Presumably he is talking about the lots of Love and Necessity respectively, not houses. [RH]

[7] We do not know here if this refers to the actual chart of the father, or to points in the native's chart that refer to the father. [RH]

for, it signifies one who is estimable, but less if, contrary to the first case, there is nothing noteworthy in relation to the birth—that is, unless some other cause should be corrective. If Kronos is made trine the Sun on the left[1] while the Sun is marking the hour, the [trappings] of fame will be much greater; for such will have many possessions and will farm much land and will become rich. If the star of Ares should be further added in along with Zeus, the figure indicates a tyrant; especially when the Sun is marking the hour, they rule over many lands and armies. And if the star of Kronos should also be added, the father will be great among the soldiers and military leaders, though, if the remaining planets should also cooperate toward the greatness, neither tyrannical nor warlike nor terrible.

If Ares should oppose the Sun, while Zeus and Kronos trine it on the right,[2] the child will come into greatness and fame among the multitude. If the star of Kronos should oppose the Sun in accordance with what was said above, he will be opposed by his kin and his friends, but he will prevail and make them subject. If the star of Kronos and the star of Ares should be trine the Sun while Zeus opposes it in its own degrees or *zōidia*, this makes one who is commanding and noble. But if such a figure should happen to be upon a hexagon, he is less so.

Aphrodite sextile the Sun when she is rising in the morning[3] signifies that the father and child are charming and notable. And if the figure should be made upon the Good Spirit or the Good Fortune, such a one will be deemed worthy by a woman of wearing gold and purple.

Kronos square the Sun on the left[4] impedes the paternal income even while the father is alive, especially in feminine *zōidia* or contrary[5] degrees. If it is opposite [the Sun], much worse; it also involves him in injuries and sufferings, and he will be betrayed by his relatives and parasites. If it is square on the right, it becomes less. If this should come about in the *Hōroskopos* or in the Midheaven, the impediments will be less. Ares square the Sun, there will be evil for both the father

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[1] A sinister trine in which Saturn casts its ray forward to the Sun in the zodiac. [RH]

[2] A dexter trine in which the Sun casts its ray backwards in the order of the sign to Kronos and Zeus. [RH]

[3] See note 1, page 22.

[4] Kronos casts its ray forwards to the Sun in the order of the signs. [RH]

[5] We do not know what this refers to.

and the offspring; for, it produces injury and suffering. If it should be opposite in afflicted *zōidia* or degrees, it also produces injuries in the joints. If Ares should be upon the right square (which is the tenth *zōidion*), it will become worse, for besides these, they lose their minds. Zeus trine the Sun in the obscure degrees[1] or *zōidia* makes them odious; for, it purges the good of the star and diverts it into its opposite. But upon the notable *zōidia* or degrees, especially when upon a pivot point, it makes them estimable, able to acquire possessions. But when it happens to be opposed the Sun, most odious; for not only are its goods quenched by it, but such men have the anger of their superiors and the opposition of the crowd. The placements at the same degrees[2] as squares and diameters, then, are difficult.

Ares trine the Sun for a nocturnal birth, especially in feminine *zōidia*, when it is on the right, signifies those who are great, estimable, those who have the power of life and death, if indeed the remaining figures agree in the nativity. If in addition to these, Zeus is in a right trine, it produces great sovereigns, those in the front ranks in wars, and those who are leaders of the crowds. If the nativity should be female and Aphrodite should be present, she will be queen and have authority over many lands, and such will become beneficent, insubordinate. If the one star should happen to be in its own place[3] and the other in its own triangle in both masculine and feminine births, there is no obstacle; for, kings arise from kings if indeed the one should rule, the other co-rule or have mastery over the birth, and they should have authority over the Lot of Fortune or the Hour. But if they should be in masculine *zōidia*, the effects will become less and much worse. Hexagons are slacker in relation to good and its opposite.[4]

If, for a diurnal birth, Ares should become square the Moon on the left side in degrees or *zōidia* belonging to others, it will be the cause of

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[1] This suggests the type of degrees found in Medieval sources and Lilly, although we do not know at this point what type they refer to. [RH]

[2] We believe this means partile aspects, i.e., in exactly the same degree. [RH]

[3] *idiotopeō*. Because of the root *topos* (place), this probably means to be to be in its own house (in the modern sense of the term, but bearing in mind that Valens seems to be using whole-sign houses).

[4] There is evidently a lacuna here: the treatments of Hermes and the Sun, the Moon and the Sun, Kronos and the Moon, Zeus and the Moon are missing.

many impediments, and it will produce oppression and depression for the mother, and some will be subordinates in the foreign service; and some become soldierly, laborious, and insolent. These result if indeed the nativity is not also depressed with respect to its remaining [conditions]—the master or co-worker or co-sectarian of the star being present in *zōidia* unconnected to the *Hōroskopos*. But if these remaining [conditions] should indeed happen to obtain, the natives become captives and die at the hands of the public executioner. And if it should become diametrical indeed with the same condition, the difficulties will be more flexible and hard to escape. But if it should appear in a right hand square instead, they will ruin everything suddenly. And the [particular] square and the diameter makes a big difference; for if Ares should come to be in Aries and the Moon in Cancer, the effects will be turned around, and similar things pertain to the effects in relation to the triangle. And similarly, even if Ares in Scorpio and the Moon in Taurus should be diametrical, not only does it not set impediments to fortune, but they become causes of advancement and reputation.[1]

Aphrodite trine the Moon in a nocturnal birth and in feminine *zōidia* makes those who are charming, happy; and some also lead the crowds and are deemed worthy of purple and gold in accordance with the grandeur of their birth; for they also become philosophers and musicians and lovers of discourse and those who are within the sphere of royal friendship. And if the birth is also indicated as kingly with respect to the being[2] of both planets—on the one hand the star that rules, and on the other hand the master of the birth—the figure becomes one liable to sovereignty; for, kings are made from kings, estimable and kindly. And hexagons to each other become more moderate in power; yet upon the Good Spirit and the Good Fortune they are not far from the triangle [in power], especially if a tropical or equipartite *zōidion*

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[1] These two examples seem to indicate that a square or opposition between planets in high dignity may be more benefic than malefic even when the planets are malefics. This is a subject which has been debated throughout the history of astrology. [RH]

[2] *tōi einai*. This is the first time we have encountered this expression so far in the Greek track, although the analogous medieval Latin expression, the *esse* of a planet, is rather common. Here it would not seem to refer to what the planet is or one of its own properties, but rather to the role that the planet plays or the manner in which it actualizes itself.

should happen to be in the middle; and much more [in power] if the figure should be contemplated in Pisces and Taurus.

Aphrodite square the Moon [makes] those who are prosperous and wealthy and furnishes everything just as for the triangle, especially if it should be present in its own *zōidion* or degree, but it does this with irregularity; for what they furnish becomes mutable. And if they are present in others' *zōidia* or out of sect or in contrary degrees, they are set down as causes of outrages and instability and exposures by women, and shameful actions. And when they are set thus diametrically, even worse.

The Moon trine Hermes for a diurnal birth, when it rising in the morning,[1] makes those who are inventive, practical, well-formed, excited. And if the nativity should be more esteemed, it makes scribes of kings, or those who rule over cities and countries, those fond of discourse, orators, geometers. If it should be rising in the evening, especially when the birth is nocturnal, it makes those who are erudite, philosophers, and those sharing in the mysteries. And if the nativity should be exalted by the remaining stars, it produces those who are well-shaped and those who are honored by the crowds and those who are known to great persons and kings. When the star co-ruling the star that makes the effect come about causes these things, but happens to be unprofitably placed, it does not have the power to actualize any of its own effects. And generally, for every birth it is recognized that everything that each of the stars actualizes for the trines they also produce by being together in the same *zōidion*. And when Hermes exists in a hexagon to the Moon, it establishes the aforementioned, but more faintly and weakly. And if it should happen to be square, it makes those who are keen, ready of wit (their keenness is brought round to that which is base). For they become those with bad habits, slanderers, those who effect by cunning and attacks, those who take to heart nothing healthy. And if it is diametrical, they become those whose intentions are contrary to what they say, those who show themselves ungrateful in what they do. Whence they are harmed by what accompanies their actions.

Hermes trine Kronos, especially when they should happen to be in

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[1] *heōios*. Out of context, this might also mean "in the morning," without the reference to 'rising', but compare the paragraph after next, where in a parallel construction says *anatolikos heōios*.

their own trigons, makes stewards of kings, or their viceroys or those who are set over their fleets or economic matters or things like these. And they become ready of wit, sagacious, willful. And squares to each other make everything more blunted and sluggish and contentious and willful, tardy in actions, those who raise themselves up by reproaches and ambushes and cunning and attacks. And they become those who are dumb and those who are hampered in their hearing. And if the star of Ares should bear witness to Kronos or Hermes, it frees the aforementioned impediment of the voice, unless it should happen to be the case that they are in their own houses or boundaries or have made an exchange and that they regard the Moon or have its application, or that they always rule or co-rule; for slight distinctions in this manner are potent. And if they become diametrical to one another, they separate sisters by death. Yet when Hermes is marking the hour or culminating, it makes youths erudite and sagacious and polymaths, but they do not take the fruits of their pursuits. For that which is accomplished by them will be inactivated[1] by the opposition of the planet. And if they should be diametrical in accordance with an equal arc position[2] to each other, the effects endure much more, and it impedes both the hearing and the voice. Also, they become those who are possessed when chanting in the priestly rites, or those who go astray in their minds.

Hermes trining Zeus is indicative of great deeds, especially when it is morning rising. For they become scribes or administrators of kings or cities or the populace. If the star of Hermes should happen to be altogether active and should provide the effectuation, it will cause reputation and the acquisition of a livelihood, especially in the profitable *zōidia*. And if they are hexagons, they produce the same things, but less. And if they should be squares well-figured, they produce as many things for acquisition and reputation, but with envy. But when they are poorly situated, together with envy also friction and oppositions of superiors. And if they should be diametrical, they make the slanders greater, and those who are erratic and at cross purposes are made. And if they should happen to be diametrical in the Evil Spirit,[3] they will be oppressed by a dire extremity[4] and will have the insurrections of the

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[1] *katapsuchō*. Literally, 'cooled down.'

[2] *kata isogrammon stasin*. This seems to refer to an exact opposition.

[3] Twelfth house or place. [RH]

[4] *hupo megalēs kephalēs*.

crowds, but they will have few brothers, and they will have hatred for their brothers or children or relatives.

Hermes trine Ares or making a hexagon on the right is indicative of diverse kinds of work: sometimes scribes, other times merchants, interpreters, geometers, lawyers, philosophers, but all are malignant, cunning, clever, false. And it also makes arms instructors or those who juggle with weapons. And if the star of Zeus should also be configured, especially in profitable *zōidia*, it makes those who are soldierly, and often augerers, sacrificers, those who foresee the future, those who perceive the odder things about men. And the square will make a greater diversity of the aforementioned; for, it makes wizards, imposters, sacrificers, astrologers, those who court the mob, money-changers, counterfeiters, forgers, those who conduct their business by villainy and attacks and cunning. And they also become thieves and perjurers and those who are impious and plotters of similar things, those who are covetous, defrauders, those having simply no freedom, whence they are turned around by many evils and they have the experience of being led away or flight or confinement. And especially when they happen in the unprofitable *zōidia* or degrees, they produce worse things, and if both should happen to be in the subterraneous *zōidion* or Descendant or if the one should be setting while the other should be subterraneous, they will bring about murders or they will be accomplices and make their living by robbery. And some will be fratricides, and their final end will be violent, especially if they also help[1] the Moon. For they become those who die violent deaths and are unburied. If, then, they are born in a four-footed *zōidion*,[2] they will be conquered by animals; in human *zōidion*,[3] by robbers; and in solid *zōidia*,[4] by heights or collapsing; in fiery *zōidia*, by fire; in very wet *zōidia*, by shipwreck; by fighting in single-combat in tropical *zōidia*. And they also cause these things when they exchange and come to the same spot. And if the one should rule, the other have mastery, Hermes in a hexagon with Aphrodite or together with it make those who are born be sagacious, charming, lovers of music, fond of play, jesters; at other times poets, song-writers, singing instructors, actors in mimes, in comedies; and sometimes also athletes

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[1] *proslambanō*.

[2] Aries, Taurus, Leo, Sagittarius, Capricorn. [RH]

[3] Gemini, Virgo, Aquarius, and the first half of Sagittarius. [RH]

[4] Fixed signs. [RH]

and physicians. Furthermore, they are productive of diverse kinds of work. And if the nativity should be feminine, they become musicians, promiscuous, those who spend their lives as consorts, lovers of discourse, singing instructors.

. . .[1]

Aphrodite trine Kronos produces those who are austere, gloomy, supercilious, and severe and promiscuous in matters of love; nevertheless they have intercourse with inferiors or those who are bought or those who are older, and some even with the women of their brothers and overseers, or of their fathers, or even their own mothers. The women among them are adulterers, having intercourse with the slaves or friends of their men. Yet it is also necessary to see that some differentiation frequently comes about from the variations of the *zōidion* and degrees. For, the figure itself, if it should be together with something,[2] produces those who are more filthy, or those who are at one time negligent and at another promiscuous, but often those who act not out of love but rather out of pleasure only. The squares are much worse; for, the collection discussed for the trine turns for the worse, although they are also diverted from whores; and they become those who are lacking in refinement and licentious. It becomes worse if the figure should occur upon the setting or subterraneous *zōidion*. For, the aforesaid are intensified for the worse, especially when Ares is also present with them, or should be squaring or diametrical. Also, they are taken captive and calumniated by the crowds, and often times for scandals connected with these matters, or when they happen to be caught in the act, they meet with an evil death. And if they should be born in servile *zōidia*, they will indulge in impure sufferings and unnatural pleasures. Hexagons have the same effect-description to each other as the trines, but also faint and weak. When they are morning [rising] and in the east, they masculinize the women, not only in their actions, but also they complete the process by sleeping with the women of their men. But in the evening they feminize the men; for then the complete the process by sleeping together with the men of the women. And often times they are deprived of their generative [organs].

Kronos trine Zeus indicates that the figure is good. It produces

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[1] There is evidently a lacuna here. Aphrodite with Zeus, Aphrodite with Ares are missing.

[2] What the 'something' may be is not clear. [RH]

those who are rich in lands, lords of grainlands and vineyards, grainfarmers and those who lay the foundations of houses, of villages and cities, those are grave and supercilious. If the figure is more exalted and Ares should be regarding, they make the commanders of expeditions, those who are the leaders of campaigns at land and at sea; and they also lead some to kingship or sovereignty. And if the figure should happen to be in the trigon of Kronos, especially when Zeus is in Aquarius, Ares in aversion, [they produce] those who are humble-spirited, those who are afraid, those who do not shine in anything or share in any leadership, but who are retiring and choose an idle life. From the differences of the *zōidia* and the places the variations in the activities also comes about. And they produce the same things and at the same place[1] in the profitable *zōidia*.

Kronos square Zeus blunts the good of the star, especially if the star of Kronos is also more to the right and more oriental. For they become those who advance with difficulty, who are penalized, those who maintain themselves with toil and work. And they are also harmed in the area of children; for, some become childless, others behold the death of their children. The place concerning siblings is also more harmful for them; for they separate with death those who are more kindly and those who are more affectionate, while they cause enmities and injuries for the remainder. And especially when they are outside of pivot points, and when they are diametrical to one another, they are more difficult with hardships and oppositions.

Kronos trine Ares signifies those who are unstable in their mode of living and those unable to work, and it produces those who are sluggish in actions and those who are violent, or those with few children or those who destroy their offspring; furthermore, they are taken prisoner or are injured. And the square is much worse; for, their children are destroyed, likewise those of their siblings, or they are separated from each other through enmity, or they become hard to reform, or they are injured. And they are ready to take offense at every action, meeting with reversals and being intrigued against by the enmities of great men. And this figure encounters great dangers. For they die violent deaths by falling in with robbers or encountering the raids of hostile enemies or meeting with shipwreck. And some meet with captivity, while many are endangered by fire and iron. And when they are diametrical to one

[1] *homose.*

another, they produce the aforesaid even more strongly: in addition to these, they become day-laborers, those who toil, unfortunate; and some are used as beast of burden and do laborious and shameful work. And there are also many differences in these figures not only from the properties of the *zōidia* and degrees, but also from the greatness of the nativities. For if the figure should go uncontemplated by Zeus, the Moon and the Sun, they will make the nativity be of no repute. But if they should regard it, and one of them should happen to be the ruler while the other is the co-ruler, then the aforesaid results, with more difficulty upon the God and the Goddess,[1] and more dully and as though in shadow upon the God Spirit and the Good Fortune,[2] and worse and indissolubly upon the Evil Spirit and the Evil Fortune,[3] the idle and shadowed place. But when the nativity is estimable and sovereign. . .[4]

Zeus trine Ares, while one of them has rulership and the other has mastery, signifies men who are great and commanding and sovereign, especially in their own *zōidia* or trigons or degrees and upon the profitable *zōidia*, or when they have exchanged dwelling places or boundaries, especially when they have authority or rulership over the Lot. For they cause great actions, making either kings or those who advance in campaigns at sea or on land. those who are restorers and break the ground for cities. And hexagons have less power just as for the previous figures, except that when they are upon pivot points, they signify that the aforesaid evils do not become visible in the natives, but rather in others. For they become improvisers at wars on the land and naval battles, and they also become robber chiefs and leaders, violent ones, those given to torture, those who punish without scruple, drinkers of blood. And if the birth should be of the mercantile sort[5] (for example, an of an assessor or an advocate) they become informers.[6] And if it should also adjoin the star of Hermes while the Moon is applying to the star of Ares, the figure will be more difficult. For, such natives are worse than animals.

Zeus square Ares—If the one should mark the hour while the other

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[1] The ninth and third houses respectively. [RH]

[2] The eleventh and fifth houses respectively. [RH]

[3] The twelfth and sixth houses respectively. [RH]

[4] Lacuna in the text.

[5] *agoraios*.

[6] *katēgorikos*.

is culminating or occupying the Good Spirit, will be powerful. For, this figure becomes more powerful than the square, especially if a tropical [*zōidion*] should be in between. And when they are present in the same *zōidion*, they have a greater strength. For, the squares also produce the same things as the triangle, but with dangers and oppositions. And the diameters become more difficult in unprofitable *zōidia*. For if the remaining matters of the birth should lead the native to a certain leadership, he will encounter great dangers and will be betrayed by his own kind and by enemies. And if neither of the stars should rule or have mastery or be a co-ruler, the state of the triangles will be middling. For they become soldierly. And if greatness of dignity should be glimpsed also from the other stars having the power to work with them or counteract them, the [natives] will be augmented in reputation. For they make those who are leaders of cities and those who sit in the court. And if the disposition should also be soldierly from the Sun, Moon, and Kronos, it will make commanders of ten or a hundred men of some small campaign and city. But if the disposition should be depressed by the Sun, Moon, and remaining stars, or the trines of these (those of Ares and Zeus), it will produce natives who are depressed, slaves of those who serve as soldiers or subordinates of those who are the leaders, but often times huntsman, gladiators, or armorers. And it signifies these things by the alternations of the *zōidia*. For upon the pivot points, they produce those who are great from youth, and upon the post-ascensions those who are raised up from their middle years, but upon the declines those who are low and depressed.

18. Concerning Hour-Markers of the Lot of Fortune

Having made an exposition of the triangular arrangement, I will again pass on to the Lot of Fortune. Before all, it is necessary to place the Lot of Fortune precisely and see in which part of the cosmos it [fell out], whether upon the pivot points or upon the post-ascensions or upon the declines; likewise, seek its ruler. For if it should mark the hour by day or should happen to be upon one of the other profitable *zōidia* while being witnessed by the Sun and Moon and the benefics, it will make the offspring brilliant, notable, fortunate. And if it should happen to be upon the remaining pivot points or upon the post-ascensions, more toward the average. But if upon the declines, let him be considered

abandoned, unreared.

In another manner, when you have come to know the place allotted for Fortune, also consider the squares to it and the remaining figures to be, as it were, upon the genethlialogical pivot points. That is, the Lot itself will possess the power of the *Hōroskopos*, that of life; the tenth *zōidion* from this, the power of the Midheaven, that of reputation; the 7th, the power of the Descendant; the 4th, of the subterraneous *zōidion*, and the remaining places will possess the power of the 12 regions. For some have mystically established the universal *Hōroskopos* and its squares to be the cosmic pivot points, but the Lot and its squares to be the genethlialogical pivot points. They also make prognostications on these grounds in their writings, saying,

> "since the Lot obtains the sovereignty[1] [possessed by] the pivot points in various figures, indeed neither the tropical *zōidia* nor the solid nor the bicorporeal will possess the same power throughout. It is necessary, then, to consider the testimonies of the stars or their co-presences in relation to the Lot in order that, if a benefic should be upon it or should testify to it, it will be prophetic of good things and a bestower of belongings; but if a destructive planet, then it will become a cause of the squandering of belongings and the wasting of the body."

19. Concerning the Exaltation of the Sun and Moon in Relation to Happiness

We have found a certain place to be mystical, and by experience we take by day from the Sun at birth to Aries (which is its exaltation) and by night from the Moon to Taurus, and equal amounts from the *Hōroskopos*. And wherever it should leave off, consider this place and its ruler. For if it should be found to be marking the hour or culminating, especially upon a pivot point of the Lot, this figure foretells one who is royal, with the remaining stars and sects showing the support of the nativity to be great.

In another manner, when the nativity is of good reputation and the exaltation or the ruler is well situated, the offspring will be exalted by

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[1] *dunasteia*.

command or by political or royal rulership or by some other reputable trust. But if, when the support is mediocre, the ruler of the exaltation or the place should happen to be ill situated, the offspring will be happy in that area in which he is just then engaged in doing, either his craft or his science or his business. And the ruler itself and the *zōidion* will foretell the kind of success from its own nature or from the nature of the *zōidion* it is set upon. For often times those who are in a plight or fail at doing something in their early years will be successful in other matters in later years.

20. Concerning the Lot of Fortune and of Spirit in Relation to Happiness and the Prevention of Actions

Whence the Lot of Fortune and the Spirit will have much power over the imposing and turning back of actions. For, the one shows matters concerning the body and handicrafts, the Spirit and its ruler matters concerning the soul and the intellect, and actions through discourse and through giving and receiving. It will be necessary, then, to consider in what kind of *zōidia* the places and their rulers are, and to combine the natures of these *zōidia* for the determination of action and fortune, and for the kind of action.

Nativities from the Sun and Moon, then, while the benefics are either upon or are inclining to the places or to the rulers, will be considered to be brilliant and estimable and effective. Those resulting from Kronos and Ares will be mediocre, obscure, reduced, and contrary.

It is better, then, to find the ruler of the Spirit upon the Lot of Fortune or the tenth *zōidion* from this, which is the Midheaven;[1] for in this way the nativities become brilliant and notable. And if it should happen to be in its own place[2] or else upon a pivot point instead, they will become effective, estimable to a certain extent. But if [the ruler of the Spirit] should happen to be somehow in aversion to its own place or declining instead, while being witnessed by malefics, it signifies fugitives or those who disgrace themselves in a foreign land. And if a benefic is co-present with it, or if it should be witnessed by benefics,

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[1] This must mean *analogous* to the Midheaven.

[2] *idiotopeō*. The lexicon has "to be in a congenial place in the zodiac," but the root *topos* would suggest that it means 'to be in a congenial house.'

they will spend much time in a foreign land living a varied and irregular life; but if a malefic is co-present with it, they will become those who live poorly and in want, having the experience of accusation and constraint. Similarly, if [the ruler of the Spirit] should be opposite to the place, it foretells those who dwell in a foreign land and undergo troubles. Often times such do not inherit from their kin, but they do inherit from someone else.

21. Concerning the Place of Fortune in Relation to Happiness

We have also found the 11th place from Fortune to be an acquisitive place, a bestower of belongings and goods, and especially when benefics are upon it or are testifying. For, the Sun and Zeus and Aphrodite furnish gold, silver, and ornament, and greater property, and gifts from superiors and kings, and they appoint [them] to virtuous missions for the multitude and make them benefactors of many.

The Moon and Hermes cause waxing and waning and irregularity of one's life, and sometimes those who are liberal and generous to others, other times those who are upset with poverty and loans, because the Moon has the waxing and waning of its light, while Hermes is common equally to good and bad [planets].

Ares takes away the things which are given or additional acquisitions by producing diminishment, robberies, fires, trials, those who are wasteful in regard to the public or royal affairs, or those who are dismissed[1] and accused in regard to them. This is so unless the nativity should happen to be military or estimable; for then from such a starting point of violent and dangerous actions and of theft, they will come into acquisition, if indeed the star should happen to be properly [situated], except that it will also effect something terrible and bring diminishment.

Kronos, when it is suitably figured, appoints the lords of foundations, possessions; but when unsuitably or out of sect, it produces losses, seizures, shipwrecks, poverties, debts. Kronos with Hermes and Ares produces those who are threatened abusively with the infliction of

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[1] The word here is *autexousios*, which literally means 'being in one's own power' or 'being set free', but here it would seem to have some figurative sense connected with the malfeasance.

legal action on account of villainies or secret[1] and violent affairs.[2] Kronos, Hermes, Ares, and Aphrodite produce those who are wronged by drugs or by female personages and those who encounter accusations. Kronos, Ares, Hermes, Aphrodite, Zeus, and the Moon produce those who are benefited by legacies and those who acquire money from maritime and foreign or nautical [ventures].

Generally, then, Kronos and Ares, when they are culminating or post-ascending the Midheaven of the Lot, and when they have authority over [the place] of Acquisition, are indicative of loss.[3]

It is necessary, then, to preview the natures of each star and, for each individual commixture and property, to reveal the [nature] which it has in relation to every other. And it is not alone the stars upon the acquisitive place that indicate the matters in question, but also the *zōidion* itself will act both in relation to the nature of the star and in relation to its own nature.

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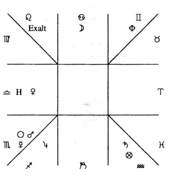
[1] *mustikos*.

[2] I am not sure I have gotten the exact sense of this sentence.

[3] *ekptōsis*. It is interesting that this word also commonly means 'shipwreck' and every kind of 'abandonment.'

22. Illustrations of the Chapters Above[1]



We will make use of illustrations[2] for the diagnosis of the above matters, setting a notable nativity at the beginning.[3] Let the Sun be in Scorpio, the Moon in Cancer, Kronos in Aquarius, Zeus in Sagittarius, Ares in Scorpio, Aphrodite in Libra, Hermes in Scorpio, the *Hōroskopos* in Libra.[4] Since, then, the nativity is nocturnal, I seek the Moon. This happens to be in Cancer in the trigon of Ares.[5] We found the star of Ares to be post-ascending in its own house and trigon and in its own sect; then we find the star sharing with this, Aphrodite, to be marking the hour in its own house; third, the Moon to be culminating in her own house. It is clear beforehand, then, that the nativity is an estimable one, since the rulers are suitably figured. By seeking, I find the Lot to be in

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[1] All of these charts are to be found in Neugebauer and Van Hoesen, *Greek Horoscopes*, Philadelphia: American Philosophical Society, 1959.

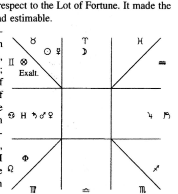
[2] There are no illustrations in the original, only the text listing the positions. The chart form used here may not be quite that of the original period. We have no examples of the form used by Valens. This form is a type used at least from early Byzantium on, about 500 C.E. It may have been used earlier. The *Hōroskopos* is always at the left, with the angular houses on the central cross. [RH]

[3] This chart is No. L 50 in Neugebauer. He dates it to about 4 A.M. of October 25, 50 C.E. [RH]

[4] The character Φ stands for the Lot of Spirit. I have computed it for all of the charts even when it is not referred to in the text. [RH]

[5] That is, the triplicity of Mars. Neugebauer translates this as, "in trine with Mars." The word for trine and triplicity happen to be identical, so that it would seem on the face of as either translation were correct. However, the fact that Valens goes directly into the matter of the positioning of Mars, and also due to the fact that the discussion is primarily about triplicity rulerships, our translation seems much more likely. [RH]

Aquarius. Its lord is upon this *zōidion*, occupying the Good Fortune in its own house and trigon. Similarly also I found for the 11th *zōidion* of the Lot of Fortune, which is the *zōidion* for acquisition, Zeus. I also took the Exaltation of the Nativity, which becomes 11 [*zōidia*] from the Moon to Taurus and an equal amount from the *Hōroskopos*, Libra. It left off in Leo in the Good Spirit. The Sun, the lord of this *zōidion*, was found to be culminating with respect to the Lot of Fortune. It made the nativity even more brilliant and estimable.



Another.[1] The Sun, Hermes in Taurus; the Moon in Aries; Kronos, Ares, Aphrodite, the *Hōroskopos* in Cancer; Zeus in Capricorn; the Lot of Fortune and the Exaltation of the Nativity in Gemini. The nativity was elevated from mediocrity and became authoritative and commanding. For, the nativity being diurnal, I found the Sun to be in the trigon of the Moon,[2] the Moon and her companions Aphrodite and Ares upon the pivot points, the Lot of Fortune and the Exaltation to be in Gemini in decline (whence his first years were mediocre), the lord[3] to occupy the Good Spirit.

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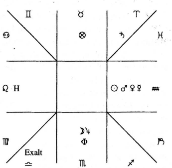
[1] L 95, V, 18 in Neugebauer. He dates it to 10 A.M., May 18, 95 C.E. However, Neugebauer believes that a copyist left "in Leo" out of the text after Kronos. Otherwise the chart is undatable. Unfortunately there is no evidence in the text to support or contradict this thesis. We have drawn the chart as stated in the text. [RH]

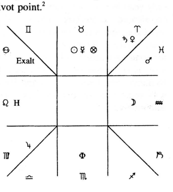
[2] The Moon is actually the nocturnal ruler, but it is also the primary ruler of this triplicity according to Valens. [RH]

[3] Mercury. [RH]

Another.[1] The Sun, Ares, Aphrodite, Hermes in Aquarius; the Moon, Zeus in Scorpio; Kronos in Aries; the *Hōroskopos* in Leo. The nativity itself results in a commanding and powerful fortune from a depressed and mediocre fortune. For, the nativity being diurnal, we found the Sun to be in the trigon of Kronos, while Kronos is in decline (whence the first years are mediocre), its companion Hermes upon a pivot point. And we also found the Lot of Fortune to be in Taurus and the Exaltation in Libra and the lady to be culminating with respect to the Lot, and elsewise upon a pivot point.[2]



Another.[3] The Sun, Hermes in Taurus; the Moon in Aquarius; Kronos, Aphrodite in Aries; Zeus in Virgo; Ares in Pisces; the *Hōroskopos* in Leo. We found, then, the Sun to be in the trigon of Aphrodite and the Moon, while Aphrodite is in decline. The first years, then, were made full of care and lowly. Since the Moon was found to be upon a pivot point, he later engaged in military affairs and experienced ad-



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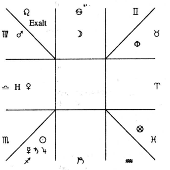
[1] L 85, II, which Neugebauer dates to shortly before sunset on Feb. 5, 85 C.E. [RH]

[2] That is, Aphrodite in Aquarius is opposite the *Hōroskopos* in Leo.

[3] L 83 in Neugebauer who dates it to about Noon on April 28, 83 C.E. However, Mercury is incorrect for this date. Mercury, however, is frequently incorrect in ancient charts because it is so hard to see and therefore develop an adequate theory for. [RH]

vances in rank. Similarly, the Lot of Fortune also was found in Taurus, the Exaltation in Cancer. The Moon, the lady of [Taurus],[1] was found to be culminating with respect to the Lot. Whence he also came into the greatest and most commanding fortune. Ares was found to be in the place of Acquisition. He furnished property from rapine and robbery and violence, which was evilly plundered after his death.

Another.[2] The Sun, Hermes, Kronos, Zeus in Sagittarius; the Moon in Cancer; Ares in Virgo; Aphrodite, the *Hōroskopos* in Libra. The nativity being nocturnal, we found the Moon to be in the trigon of Ares while Ares himself was in decline, as well as the Lot and its lord. Whence, he spent the early years humbly and poorly, experienced captivities and servitudes, and was upset with many dangers. Since the cosectarians[3] happened to be in profitable places, he took up the royal trust as one engaged in friendships and alliances. Then, since the Exaltation was found in Leo, and the Sun, its lord, was culminating with respect to the Lot, he was deemed worthy of command and authoritative rank.

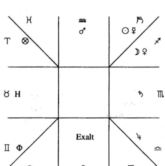


[1] The Moon is the exaltation ruler of Taurus. [RH]

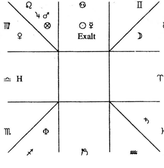
[2] L 74, XI In Neugebauer, dated to about 2 A.M. of Nov. 26, 74 C.E.

[3] Planets of the same sect. In this Valens refers to the Moon and Venus. [RH]

Another.[1] The Sun, Hermes in Capricorn; the Moon, Aphrodite in Sagittarius; Kronos in Scorpio; Zeus in Libra; Ares in Aquarius; Fortune in Aries; the *Hōroskopos* in Taurus. And the nativity itself was spent erratically and in mediocrity at the beginning, but later was elevated and partook of crowns and the archpriestship. For, the lords of the trigon were found to be upon the post-ascension;[2] and the third lord of the trigon and the lord of the Lot were found to be culminating; and similarly the lord of the Exaltation was found to be culminating according to the Lot, the lord of Spirit also.



Another.[3] The Sun, Hermes in Cancer; the Moon in Taurus; Kronos in Pisces; Zeus, Ares in Leo; Aphrodite in Virgo; the *Hōroskopos* in Libra. And the nativity itself became brilliant and notable. That is, he was acquainted with kings and deemed worthy of the archpriestship. For, the lord



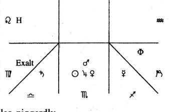
[1] L 72 in Neugebauer, dated to about 2 P.M. of Jan. 6, 72 C.E. [RH]

[2] In the astrology of later times this would not have been viewed as a particularly positive placement as these planets, Venus and the Moon, are in the eighth house. [RH]

[3] L 82 in Neugebauer, dated to about Noon July 9, 82 C.E. [RH]

of the trigon[1] together with the lord of Spirit were found to occupy the Good Spirit, along with the Lot of Fortune. And the Sun, which gets Fortune as his portion, was found to be culminating; the lady of the Exaltation, the Moon, was found to be culminating according to the Lot. The acquisition[2] was irregular and inconstant, sometimes superabundant, other times wanting, for Kronos and Aphrodite witnessed the place.

Another.[3] The Sun, Zeus, Ares and Aphrodite in Scorpio; Kronos in Libra; the Moon in Aries; Hermes in Sagittarius; the *Hōroskopos* in Leo. The lord of the Exaltation, Hermes in Sagittarius, was found to be culminating with respect to the Lot; and it exalted the nativity in respect of its mode of living. And similarly, the lords of the trigon and of the Lot, since they were found to be subterraneous, made a treasurer, free from ambition but also niggardly.



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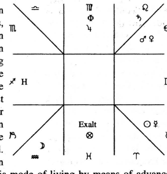
[1] Actually Venus is the diurnal lord of this triplicity, but Mars is the primary lord. The twelfth house position of Venus apparently was deemed to be overcome by the strengths of the other rulers. [RH]

[2] 11th house from the Part of Fortune. [RH]

[3] L 97, XI in Neugebauer, dated to about Midnight on Nov. 6, 97 C.E. [RH]

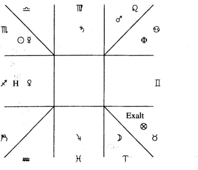
Another.[1] The Sun, Hermes in Taurus; the Moon in Aquarius; Kronos in Leo; Ares, Aphrodite in Cancer; Zeus in Virgo; the *Hōroskopos* in Sagittarius. The nativity being nocturnal, the lords of the trigon, Kronos and Hermes, are declining. Whence for the first years [the native] was irregular in many things, and he lived in debt, though the support in the area of parents was good. Then, after later gaining an inheritance and augmenting his mode of living by means of advancements and resources, he became ambitious and fit to rule and munificent, acceptable to the crowds, a friend of kings and leaders, and one who furnishes provisions for temples and works, and he gained lasting memory. For, the Lot of Fortune and of Exaltation were found in Pisces, and Zeus[2] the lord of this was culminating.



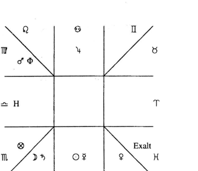
[1] L 95, V, 14 in Neugebauer dated to about 8 P.M. May 14, 95 C.E. [RH]

[2] Zeus is also the third lord of the Moon's triplicity and therefore rules the last period of life. [RH]

Another.[1] The Sun, Hermes in Scorpio; the Moon in Aries; Kronos in Virgo; Zeus in Pisces; Ares in Leo; Aphrodite, the *Hōroskopos* in Sagittarius. When the nativity[2] was still young, he inherited great property. For, the acquisitive place was found in Pisces, while Zeus was in his own place; and Aphrodite, the lady sharing the trigon in common and the lady of the Lot and of the Exaltation, was found to be marking the hour by degree.[3]



Another.[4] The Sun, Hermes in Capricorn; the Moon, Kronos in Sagittarius; Zeus in Cancer; Ares in Virgo; Aphrodite in Aquarius; the *Hōroskopos* in Libra. The lords of the trigon were found to be upon pivot points, but opposed. Whence, the nativity, having acted well, and having been well provided for in the beginning years, was found to be abject and in want in later years as the result of conflagrations and robbery. For, the lord of the Lot, Ares, was found to be



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[1] L 65, X in Neugebauer, dated to Oct. 31, 65 C.E. about 8 A.M. However, according to Neugebauer there is no date that fits all of the positions as given by Valens. [RH]

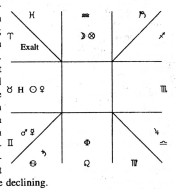
[2] Here as elsewhere the word is being used much in the same sense as our 'native'. [RH]

[3] Aphrodite conjunct the Ascendant to the degree. [RH]

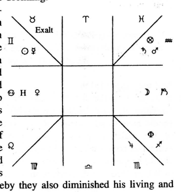
[4] L 105 in Neugebauer, dated to about midnight, Jan. 1, 105 C.E. at the latitude of Babylon and Syria. [RH]

declining in the acquisitive place and was witnessed by Kronos.

Another.[1] The Sun, Aphrodite, the *Hōroskopos* in Taurus; the Moon in Aquarius; Kronos in Cancer; Zeus in Libra; Ares, Hermes in Gemini. In the first years he has great display and works and political trust; for, the lords of the trigon happened to be upon pivot points. Later he became a wanderer after a reduction in his living; for, Ares and Hermes were opposed to Acquisition, and the lords of the Lot and the Acquisitive place were declining.



Another.[2] The Sun, Hermes in Gemini; the Moon in Capricorn; Kronos, Ares in Aquarius; Aphrodite, the *Hōroskopos* in Cancer; Zeus in Scorpio. After such a one had been born a slave and had entered into a clan, he took up political leadership and was ambitious. For, the lords of the trigon and of the Lot and of the Exaltation were found to be properly situated and witnessed by Zeus. But Ares and Kronos and Hermes fell amiss,[3] whereby they also diminished his living and brought him into debt.

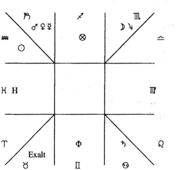


[1] L 61, V in Neugebauer, dated to May 1, 61 C.E. at about sunrise. [RH]

[2] L 108 in Neugebauer, dated to June 2, 109 C.E. at about 8 A.M. [RH]

[3] Although Hermes is in its own sign, Gemini, it is in the twelfth house. Ares and Kronos are in the eighth house conjunct the Lot of Fortune, presumably messing up the Lot. [RH]

Another.[1] The Sun in Aquarius; the Moon, Zeus in Scorpio; Kronos in Cancer; Ares, Aphrodite, Hermes in Capricorn; the *Hōroskopos* in Pisces. Such a one became a eunuch, a priest of a goddess, notable. For, the lord of the Lot obtained Scorpio, the place of God, while the lords of the sect, Kronos and Hermes, were found to occupy the Good Spirit, but in opposition. Whence, he fell into much trouble, diminishment, and defenses pertaining to governmental and kingly matters.[2]



23. Concerning Estimable and Notable Nativities, and, with the Same Considerations, Concerning Disreputable Nativities and Those That Come to Naught

And they appended the following places as being necessarily powerful in relation to the determination concerning estimable and notable nativities. If, when the Sun and the Moon are in profitable places, they should have mostly oriental planets as their spear bearers[3] while none of the malefics opposes, they make the nativities fortunate and estimable, commanding and kingly; likewise also, if the lords of these should happen to be upon pivot points. If the *zōidion* of the conjunction or Whole Moon, or the lords of these, should happen to be marking the hour or culminating, the offspring will be fortunate. And if the Sun or

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[1] L 62 in Neugebauer, dated to Jan. 22, 62 C.E. at about 10 A.M. But there are some problems. On this date Mars was actually in Scorpio, and Venus in late Sagittarius. However, Venus's position with the 8°♈ correction would actually have been in 7°♑ by Valens's reckoning. [RH]

[2] Apparently the native must defend himself because of such matters. [RH]

[3] See Antiochus of Athens, *Thesaurus,* chapters 23 and 24. This does seem to be a subject concerning which there was much disagreement. [RH]

the Moon or most of the stars should be found in the subterraneous place, they will become notable and wealthy, but they will ruin their lives or they will be upset with jealousies and accusations and scandals.

Wishing to decide the matter of happiness more clearly, we will make it more explicit by means of many and fully examined choices. For, each kind of figure-description is powerful individually, but judging the one together with the other, either it exalted the reputation if it was benefited, or else it ruined it even further if it was afflicted. Whence, we will append them not as refuting the former powers, but as further confirming them. So just as we spoke early about the Lot, it will be necessary to treat both the Lot of Spirit (which is found by day from the Moon to the Sun, by night from the Sun to the Moon, and an equal amount from the *Hōroskopos*) and consider together both its lord and the place where it happens to be; and similarly the Lot of *Basis* (which is found from Fortune to Spirit and from Spirit to Fortune, and an equal amount from the *Hōroskopos*—though the seventh number does not carry over to the other side for both day and night nativities, but it will be necessary to reckon from the nearer lot to the other) and judge together both the place and the ruler.[1]

If, then, the rulers exchange places—for example, if the lord of the Lot of Fortune should be in the place of the *Basis*, while the lord of the *Basis* should be in the place of Spirit, and the lord of Spirit in the place of the Fortune—such a one will be fortunate, royal, notable. And if the lord of the *Basis* should be in the place of Spirit, while the lord of Spirit should be co-present, he will be fortunate, high minded. And if the lords of Spirit and Fortune and *Basis* should be in their own places, the offspring will also be fortunate. And if the Spirit should be found with the Sun and its lord should be oriental, such a one will be fortunate. Likewise also, if Aphrodite should have authority over Fortune or Spirit or *Basis*, and should be found to occupy the orient and be in her own place, such a one will be fortunate. If the lord[2] should be set in the *Basis*, and the Moon should be co-present with it, such a one will be fortunate and notable. And if the lord should be set upon the Spirit, and the Sun should be co-present with it, he will be fortunate,

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[1] This seems to be saying that Basis is measured by the shorter arc between Fortuna and Spirit both day and night. [RH]

[2] The 'lord' is probably the lord of Basis, and similarly in the next sentence it is probably that of the Lot of Spirit. [RH]

notable, and sovereign.

If, when Ares is upon the Spirit, it should be found in the places of the Moon with it being co-present, the nativity will be fit for rule, commanding, estimable. And if, when the star of Hermes should be upon the Spirit, it should be found to be oriental while being witnessed by benefics in places of the Moon, such a one will have his good fortune from writing and teaching, will be dear to many, one who is truly erudite, and he will be deemed worthy of honors and gifts and reputation, and he will be pronounced happy by many. If Zeus should have authority over the Spirit while Ares has a superior position[1] over it, such a one will not be unfortunate, but effective and estimable; but having been upset by oppositions, he will be ruined or he will have the experience of legal processes and banishment. And if the lord of the Spirit should be co-present with the Moon while being oriental, such a one will be fortunate and wealthy and generous. And if the Sun should be upon the Spirit while being truly of his proper sect, the ruler being in his own place, he will be estimable, graceful, dear to many; but if in the sect of the other, he will be fortunate later after times of adversity.

If the lords of the Spirit and of the Fortune should be found in the place of the *Basis*, while the rulers are co-present, the nativity will be brilliant and estimable. Similarly also, if the lord of the *Basis* and the lord of the Fortune should be found in the Spirit while the rulers are co-present, the nativity will be great and fortunate. All those who have the lord of the Fortune and of the Spirit oriental and in their own places and witnessed by the Sun and Moon will become estimable and notable and ones who dwell close to kings or priests, and they will be deemed worthy of gifts and reputation. If, when Aphrodite has authority over the Lot or the Spirit, she should be found together with the Sun and Moon, and one of the remaining stars has authority over these while not being in its own place, but rather falls amiss, such a one will have hard luck and be ineffectual at what he turns his hands to. But if some of the stars should be in their own places, such will dwell with great men or will be trusted in the royal courtyard, though in the matter concerning a wife they will come into grief and will be childless. If the lord of the Fortune or the lord of Acquisition[2] should not happen to be in their own houses or exaltations or trigons or degrees while being upon a pivot point or

[1] It is not quite clear what 'superior position' means here. [RH]

[2] The ruler of the eleventh *zōidion* from Fortune. [RH]

direct, they will reduce the nativity—especially when malefics happen to be witnessing the places or opposing them; but if benefics happen to be upon a pivot point, oriental, and direct, they make the offspring brilliant and estimable; and if upon the post-ascensions, they rise up through their own efforts.

If, when the Lot of Fortune and Spirit and *Basis* are ill situated, the Acquisition is afflicted, they diminish property with the advance of years. And if the Fortune should fall amiss and should be afflicted, while the Acquisition should fall well, they become more advantaged from their early years. If the lord of the Fortune or of the Acquisition should happen to be upon the lower pivot point or should be post-ascending, it bestows prosperity and reputation with the advance of years. When the malefics are placed upon the Acquisition or are opposing it while the place is not upon a pivot point [in other's *zōidia* of the nativity and another's degree],[1] they cause destruction of property, even if the Lot of Fortune and its lord should be well situated.

Whenever the lord of the Fortune and the lord of the Acquisition should fall opposite one another, if they should be benefics, they cause the property to be ostentatious and flawed and uncertain;[2] if they should be malefics, they cause losses. If the Acquisition should be opposite to the Spirit, they provide loss of work and diminishments and damages, if they should not have benefics lying upon them. When the lord of the Acquisition is opposed to the Acquisition, it makes the property void. If, then, it should happen to be malefic, still worse; the benefics produce the same thing by taking it away, and they cause losses even upon these [places]. If the Acquisition should fall opposite to the rulers, especially when they are malefics and are not in sect, they bring losses straightaway. If Ares should be placed upon the Acquisition or diametrical to it, the things acquired will be wasted on pleasures and drink. Similarly also, if the lord of the Acquisition should be opposite to the Acquisition itself, [it produces] those with an extravagant style of living. Similarly also if the lord of the Acquisition himself should be subtracting in numbers[3] or not upon a pivot point or of another's degree,

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[1] *allotrioi tēs geneseōs kai zōidiōn kai moiras allotrias.* The text seems a bit corrupt here.

[2] *tas huparxeis pephantasiōmenas poiousi kai episathrous kai epikindunous.*

[3] That is, retrograde.

or [not][1] having a house.

24. Concerning the Lot of Debt

If the Lot concerning Debt should fall amiss, or its lord should fall on squares or diameters with it, while the malefics are looking ahead at it[2] or opposing it or are superior to it, it makes the nativities debt-ridden. The Lot that concerns Debt is counted from Hermes to Kronos and an equal amount from the *Hōroskopos*.[3] From the lots, then, falling in the Acquisition or the stars placed upon or opposing or squaring in relation to the Lot itself, the matter of the property of the offspring will be clear ahead of time. And similarly also from the stars placed upon the Fortune or Spirit or from the Lots falling together with them and from their lords, especially when they are looking at the Lot concerning treachery and the Lot of theft, if they should have some relationship to the Acquisition or the Fortune or the Spirit or the Life, or to the lords of these lots. It is possible not to have [such a relationship, and such][4] will not safely make acquisitions. For if the places in question should not have a relationship to the Acquisition or the Fortune or the Life or the Spirit, it reduces the means of livelihood of the offspring or his property. But if they should have some relationship to them, you will determine the circumstances of the property from villainy and treachery and plots of someone and violence and theft and attack.

25. The Lot of Theft

The Lot concerning Theft is counted, in a diurnal nativity, from Hermes to Ares and an equal amount from Kronos;[5] in a nocturnal nativity,

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[1] The context seems to demand a negative not present in the text.

[2] *ephoraō*. Presumably a synonym for *epitheōreō*.

[3] This lot was listed by Al-Biruni also, and is called the Lot of Money-lenders by Bonatti.

[4] Guessing at a lacuna in the text.

[5] This lot is unusual in that it is composed of three planets. This is one of the few that resembles a planetary formula of the kind known in the Hamburg School system of astrology. The reader should also notice that it amounts

from Ares to Hermes and an equal amount from Kronos.

26. The Lot of Treachery

For the Lot concerning Treachery, by day from the Sun to Ares and an equal amount from the *Hōroskopos*; by night the reverse.[1] And if the lord of the Lot of Fortune or of Acquisition or of Spirit should happen to be on the Lot concerning Treachery or Theft, they will make their living from violence or villainy or booty.[2] And if the lords of all of the above should fall together,[3] they cause the same things. And if the lord of Treachery or of Theft should be upon the Lot of Fortune or Spirit or Livelihood[4] or Acquisition, the circumstances of the living will be found from these. If benefics should witness these places, and especially when they are in their own places or when they are in sect, they become virtuous.[5] But if malefics should witness diametrically or in square, the manner must be considered.[6]

We will illustrate nativities that are reduced or come to naught[7] after good fortune. If the place that concerns honor and exaltation[8] should have malefics opposing which are not befitting the nativity, or its lord should not be witnessed by Zeus, especially when the lights are declining or when the Moon is afflicted, the circumstances of reputation and distinction will be reduced. When the Lot of Fortune is opposed to the Exaltation or to the lord of the Exaltation, it makes the reputation and distinction precarious. Similarly also, [when] the Lot of Spirit and the lords are disagreeable to them,[9] they also happen to be destructive

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having a completed afflicting Mercury, which is often related to theft. [RH]

[1] In Al-Biruni this formula is used for a Lot of Conquest and one of Fire. However, with the places of Mars and the Sun interchanged it is also listed as a Lot of Retribution. [RH]

[2] *tis ōpheleia.*

[3] *homou.*

[4] Valens has not given us this lot as yet. [RH]

[5] That is, of good moral purpose.

[6] The manner of witnessing?

[7] *ekpiptō.*

[8] Probably a reference either to the tenth *zōidion* from the *Hōroskopos* or to the Exaltation of the Nativity. [RH]

[9] To the Exaltation and lord of the Exaltation?

of reputation. And if the place of the Lot of Exaltation and that concerning Enfranchisement[1] should fall opposite one another, and their lords or the lots should been seen by malefics, they afflict them, and the offspring will come into disenfranchisement and reduced circumstances and suffer certain outrages. And if the lord of the Lot of Fortune or of Spirit or of Exaltation should fall opposite to the [place] concerning Enfranchisement or to the Lot or to its lord, or if it should be predominated[2] or witnessed by malefics, the offspring will come into reduced circumstances and suffer outrages. Similarly also, when a malefic should bear witness to the Lot—especially that concerning Enfranchisement—it will cause reductions of livelihood and worth for the offspring. And this is especially so when it is upon a pivot point, for in this way the ills of the offspring become conspicuous and manifest.

The lights are malefic when they are opposed to the[3] exaltations or to the lord of the Exaltation, especially when they are afflicted and are not in sect or even when one or the other of them is [in such a condition]; for they supply disenfranchisements and reduced circumstances for the nativities. If the Exaltation should happen to be in the Midheaven, or if a malefic should be in the subterraneous hemisphere,[4] then after being advanced and honored by many in their early years—especially if a benefic is regarding them—they will later be reduced. If they should be interchanged,[5] after having misfortune in their early years, they will later be distinguished. If the places should be altogether afflicted, they signify misfortune for the native from his youth, just as benefics witnessing the places will become presages of

[1] *epitimia*. It is not clear whether this is a place or a lot here. In any case, we have not dealt with this subject in this chapter.

[2] *kathupertereō*. In the active voice we usually translate this as 'to be in superior position to', but this does not work well in the passive, so we have used the verb 'predominate.'

[3] It is not clear whether this refers to the exaltations of each of the lights or to the Exaltation of the chart (chapter 19), which is calculated like a lot. In this context I would suspect the latter. The reference to exaltation in the next clause clearly must refer to the exaltation of the chart.

[4] This placement seems a bit indeterminate. Perhaps the text should be emended to read "upon the pivot point of the subterraneous hemisphere," in which case we would have a malefic opposing the Exaltation at the Midheaven.

[5] *enallax*.

good things according to the place-positioning[1] of the *zōidia* and the stars. And if, again, the Spirit should be opposed to the Exaltation, it makes the nativities come into reduced circumstances. Whenever most of the places at the nativity or their lords should be afflicted, and the conjunctions or Whole Moons or the Lot concerning Enfranchisement should have the Lot concerning Justice or Enemies or Necessity[2] falling together with it or diametrically opposed to it or in square, they encounter strong factions and are hindered in regard to enfranchisement. If the afflicted places or their lords should be few, or the [Lot] concerning Exaltation or its lord alone should be afflicted, the natives will go through life without advancement and without brilliance and held in low opinion. When malefics are opposed to the place concerning Dignity[3] or when they hold a superior position, they bring reduced circumstances to the nativities. If the lord of the Exaltation and the lord of the Dignity should fall opposite one another, as well as the lots or their masters,[4] the natives will come to be held in low opinion. If Zeus should be lying upon the Exaltation while being upon a pivot point, or if it should become lord of a pivot point, it makes men distinguished. If it should happen to be in a *zōidion* or in degrees of Ares, or should be present with it in its own *zōidia*, the natives will have the power of life and death. Whence, when the places and stars in question are found in profitable[5] *zōidia*, they make the nativities brilliant, commanding, kingly; when they are upon the middle[6] *zōidia*, they make them graceful, estimable, fit for rule; upon the declines, successful, effective, subordinate to the power of others, those who are deemed worthy of

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[1] *topothesia*. That is, the places (houses) occupied by the *zōidia* and the stars.

[2] We have not yet encountered these lots in Valens. [RH]

[3] *axioma*. We do not know what this point is as of this time. [RH]

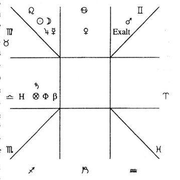
[4] This phrase is unclear. Does this condition refer to the opposition of the Lots themselves and the other rulers (*despotēs*) of these Lots besides the house ruler (that is, sign ruler)?

[5] This statement restricts the profitable *chrēmatistikos zōidia* to the pivot points (angles). As far as I can remember, this is the first passage we have translated that clearly fixes the meaning of 'profitable' in context.

[6] Presumably, the post-ascensional *zōidia* (the succedent houses) are meant here.

trusts and rank.[1]

27. Illustrations of the Above Places



As an illustration,[2] let the Sun, Moon, Zeus, Hermes be in Leo; Kronos, the *Hōroskopos* in Libra; Ares in Gemini; Aphrodite in Cancer. Such a one will be fortunate, commanding, sovereign, one who possesses a royal fate and one who is installed in great abundance. For, the Lot of Fortune and the Spirit and the *Basis*[3] ended up in the same *zōidion*;[4] while Aphrodite, the lady of these, was culminating in Cancer; and the lord of the trigon and the lord of the Exaltation were found to occupy the Good Spirit in the Acquisition.

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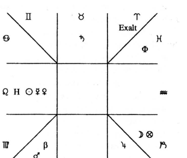
[1] This sentence suggests that Vettius Valens is using the whole-sign house system here, as did Paulus Alexandrinus.

[2] L 188 in Neugebauer, dated to Aug. 10, 188 C.E. at about 10 A.M. This is the latest chart in Vettius Valens and gives us a latest possible date for his life. [RH]

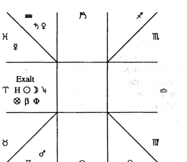
[3] β is used as a symbol for the *Basis.* [RH]

[4] This sort of thing tends to happen in New Moon births. [RH]

Another.[1] The Sun, Hermes, Aphrodite, the *Hōroskopos* in Leo; Kronos in Taurus; Zeus in Sagittarius; Ares in Libra; the Moon in Capricorn. Such a one will be commanding, a lord of life and death, for the stars are found to be properly situated.



Another.[2] The Sun, the Moon, Zeus, the *Hōroskopos* in Aries; Kronos, Aphrodite in Aquarius; Ares in Gemini; Hermes in Pisces. Such a one will be commanding, sovereign, for the lords of the trigon were found to be upon pivot points and marking the hour, and the Lot and the Spirit and the *Basis* and the Exaltation ended up on the same *zōidion*. Ares, the lord of these, falling amiss and [unwitnessed in its place],[3]



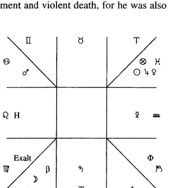
[1] L 86, VIII in Neugebauer, dated to most likely to Aug. 11, 86 C.E., or possibly to Aug. 2, at about sunrise. This is based on disagreement between the Kroll edition of the text and a manuscript called M. The Pingree edition we have used supports Neugebauer's position. [RH]

[2] L 78 in Neugebauer, dated to April 1, 78 C.E. at about sunrise.

[3] Some text problems here. [Additional by RH] This text restoration by the editors of the Greek text which Schmidt has literally translated is not entirely plausible since Ares is aspected liberally at least by sign, being in sextile to all of the points in the first house, square to Hermes in the twelfth house, and Kronos in the eleventh.

caused impediments and banishment and violent death, for he was also lord of the conjunction.

Another.[1] The Sun, Zeus, Aphrodite in Pisces; the Moon in Libra; Ares in Cancer; Hermes in Aquarius; Kronos in Scorpio; the *Hōroskopos* in Leo. Such a one will be estimable, powerful, for the Sun had benefics as its spear bearers and was found to be lying upon the Lot of Fortune along with the ruler. And since the co-sectarians of the trigon fell amiss and the lord of the Spirit was in aversion,[2] he was banished and willingly departed. Ares was also opposed to the Acquisition, and the lord of the Exaltation did not occupy a suitable place, but rather it was afflicted by Kronos, it being in a superior position.[3] Whence, we spoke well earlier. If most of the figures or their lords should be found suitably situated, they will come into reputation and make a display of their style of living; but if the former should fall amiss while the latter fall properly, the circumstances of reputation and of fortune will not last long.



[1] L 101, III in Neugebauer, dated to March 5, 101 C.E. at about 4 P.M.

[2] Neugebauer refers to this instance of *apostrophos* (translated by us as 'aversion', by him as turning 'away') as an exception to the general usage. ". . . in No. L, 101, III, Saturn, 'The ruler of Daimon' is in sextile to this Lot. Thus we have two cases in which *apostrophos* seems to mean something different from 'not in aspect.' Neugebauer, *op. cit.,* p. 13. However if *kyrios,* lord, is replaced by *kleros,* lot, then the text gives us the Lot of Spirit as being in aversion which is correct. [RH]

[3] We take this to mean that Kronos has a longitude such that it will rise first. It obvious does not refer to elevation. [RH]

28. Concerning the Propitious and Unpropitious Times of Life from the Pivot Points and the Post-Ascensions

The times of good or bad fortune are to be comprehended from the ascension of each *zōidion* or from the circular period of the star.[1] That is, for those who wish to inquire about the times of life, it is necessary to attend to the *Hōroskopos* and the Moon or to the *zōidion* upon which the lords are present;[2] and for the action or reputation, to the Lot of Fortune and Spirit and the Sun or to the conjunction or whole Moon, as well as to the Exaltation and its lord. Those upon the *Hōroskopos* in the first determination[3] will begin to rule over the first period of time, then those in the Midheaven or in the Descendant or in the subterraneous place. And if these places should be empty, those upon the post-ascensions. But if these should happen to be empty, then those in the declines, even if they are not potent for such; they will however administer these matters. Whether those planets which have gone past the *Hōroskopos* and the Midheaven will apportion, and then those in the remaining declines, nevertheless they will not apportion the complete ascensions or periods; but rather, as much a part of the *zōidion* as they can occupy, [they will apportion] a proportionate amount both of the period and of the ascension.[4] For, those planets which are properly figured upon the pivot points or post-ascensions and are found to be oriental, especially those having a relationship to the matters of the nativity, whichever they are, when they should be masters of the places in question, they will apportion the ascension of the *zōidion* and [the lords'] own periods, or the ascension and period of the *zōidia* upon which the lords are present.

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[1] The phrase, "from the ascension of each *zōidion* or from the circular period of the star," is an important one. It introduces the two major methods for extracting a period of time from a *zōidion* and a planet, by using the ascensional time of the *zōidion* and the planetary periods of the planet. See my introduction for further discussion of this method. [RH]

[2] Presumably the lords of the *Hōroskopos* and the Moon. [RH]

[3] That is, the first item in the list of things just given [RH]

[4] This appears to be saying that the planets that are not on the pivot points deliver not their whole periods, nor the entire ascension of the *zōidion* which they occupy, but a proportional part according to how far along they are in said *zōidion*. [RH]

Similarly also, it is necessary for those seeking the times to compare the remaining places[1] and masters (for example, concerning one's living, siblings, parents, children, etc.), the stars that damage or benefit, and what each of them is able to produce, in order that we should not have to write about these things several times. For, their natures are set out above, but we will also give reminders in the upcoming chapters. Whether, then, it behooves us to distribute the least period of the lord and that of that star lying upon it, then likewise the ascension of the *zōidion* or that of that *zōidion* upon which the lord is, it behooves us in another manner (just as we said above) to consider the stars ruling the trigon.[2] For if both should be well situated, the periods of time will become estimable and helpful. If partly so, then [the periods will become] similarly so. But if they should fall amiss, the nativity will be irregular from beginning to end, or it will be upset with griefs and dangers unless the Lot of Fortune or its properly figured lord settles the nativity in prosperity and reputation according to its own support. And if two or more stars should happen to be in one *zōidion*, the period of each will act alone as it is being completed, and the commixture of two or three stars will indicate the effect. Similarly also, the ascension of the *zōidion*, after it has been completed, will again act alone and together with the period of the star lying upon it or its lord. And if such times from the ascensions and the periods either of benefic or malefic stars or *zōidia* should coincide, both base and good things will result for each period of time.

29. On Being Away from Home, from the [Writings] of Hermippus[3]

Neither Petosiris nor the well-known king[4] have spoken out on the subject of being away from home, which is hard to grasp—or they have

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[1] i.e., houses. [RH]

[2] This sentence seems to be saying that whatever we might do with a particular *zōidion*, its lord, any planets in it, and any *zōidion* occupied by the lord, by way of timing, we must also consider the triplicity rulers.

[3] Presumably an astrologer by that name, although there is an extant Byzantine dialog between a Christian and an astrologer with that title.

[4] Nechepso. [RH]

only said the following about this subject: "With regard to the times, if some one of the malefics should make a phase, it will make the nativity take place while away from home and in troubles." Which is true, but beyond these things they have nothing else on the subject of foreign lands.

The most amazing Abraham in his books on this subject has given us the explanations of others as well as his own, by discovering and examining other [conditions] for nativities[1] conducive to being away from home which have the following theorems: While the lights are setting, when Ares looks toward the decline of the Midheaven at the Lot of Fortune, or toward the subterraneous hemisphere[2] at the Moon or most of the stars; or if the lord of the Fortune may be found toward the Lot or the place that concerns Foreign Lands,[3] or diametrical to them; or else the Fortune itself should fall wherever the Lot concerning Being-Away-from-Home does, while Ares should also be lying upon the Lot or should be looking at the place—it makes nativities conducive to being away from home. Similarly also, when [looking at] the Fortune or the Spirit.

30. Concerning Being Away From Home[4]

The Lot concerning a Foreign Land[5] is counted from Kronos to Ares

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[1] Here is a report of an ancient astrologer doing astrological research, gathering charts of births under similar circumstances and examining these charts for the astrological characteristics that could account for that kind of birth.

[2] See note to section 26.

[3] See below, section 30. [RH]

[4] *apodēmia*. This is not so much travelling abroad as being away from home. The difference is slight conceptually but considerable psychologically. One could infer from this entire section that the Greeks regarded being away from home as an affliction and a misery—and not an opportunity to visit exotic lands and have a holiday. Just note how it is the *benefics* that serve to minimize being away from home, while it is the *malefics* that increase this condition.

[5] We have two lots here, the Lot of Foreign Lands, and the Lot of Being Away from Home. But only the formula for the first is given here. These may be two titles for the same lot, but we will know until we see examples or some other reference. [RH]

and an equal amount from the *Hōroskopos*.[1] And the following theorems[2] cause the nativities to be readily moved, while the figures stated by Abraham will also indicate in what seasons[3] and times the stays away from home will take place in such nativities. We will additionally append some of my own observations on this subject. Let none of those encountering [them] blame us if we should not appropriate the labors and observations of others as some do, but we do bear witness for those men.[4] We arrived at the forthcoming [theorems].

For the distinguishing, according to Abraham, of the propitious[5] times of those matters which are distributed from the Spirit (for this distributes), wherever the Lot concerning Spirit should fall in a nativity, see, for the lord of the *zōidion* where the Lot will be found, how many years its small circle happens to be,[6] and distribute these among the 12 *zōidia* beginning from the Spirit itself in accordance with the order of the *zōidia*.[7] Then again, whenever its circle should be filled, see, for the lord of the *zōidion* next from the Spirit, how many years its circle happens to be, and likewise distribute these. And again for the succeeding *zōidion* if the nativity has years of life left remaining.[8]

If then the *zōidion*—wherever its times should happen to be—has a place indicative of being away from home or the Lot concerning Being-

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[1] Asc. + ♂ - ♄. This formula appears as many different lots in the course of things. In the Liber Hermetis it is the diurnal formula for the Necessary Place or House. In Al-Biruni it is the part of Necessity and Wish, and Enmity among others. They all are lots of difficult import. [RH]

[2] It is interesting to find such formal mathematical terminology used in an astrological treatise.

[3] *kairos*. Not time of year, but the more general sense of 'season of one's life.'

[4] By God, a refusal to plagiarize! [RH]

[5] *praktikos*. Perhaps merely 'effective' would be better here, without any sense of being favorable.

[6] The small years of the planet. See my introduction. [RH]

[7] We have no way of knowing whether one is supposed to allocate one degree per year, or one *zōidion* per year. Both interpretations are possible, but we will not know for certain until we see some examples of this technique. Unfortunately there are none here. [RH]

[8] This clearly assumes that one has previously computed the expected length of life. [RH]

Away-From-Home or its diameter or square, or the stars subsequent to the foundation[1] should fall upon the *zōidia* taken from its[2] distribution,[3] especially if the malefics are not on pivot points, they provide stays away from home. The lord of the *zōidion* of the distribution, if it should not be on a pivot point or should be in aversion to the *zōidion* while being malefic, causes stays away from home. Even if it should be upon a pivot point, it will cause them. Even if the malefics again have the distributions while falling in the *zōidia* themselves or square them, they provide stays away from home. And if a benefic should take on the distribution itself, and it should be found upon a diameter of the nativity,[4] it causes stays away from home and removals for the native.

When, again, the lords of the *zōidia* having the times or the division[5] should happen to be in aversion to the *zōidia* or opposed to them or predominated by them or not upon pivot points, the *zōidia* provide stays away from home.

Especially when opposed malefics regard the lights in the lunar or solar [*zōidia*],[6] it causes being away from home.

If the lord of the *zōidion* where the times[7] are should not be on a

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[1] *katabolē*. The lords of the *zōidia* subsequent to that which founds the process, that in which the Spirit falls?

[2] The Spirit's distribution?

[3] *epimerismos*.

[4] It is not clear exactly what the benefic is opposed to here.

[5] *epidiairesis*. [Additional by RH] From later Latin sources we have found that a 'division' is a period of time indicated by the passage of a significator through a boundary or term, the lord of the boundary being the lord of the division. The significator, the Ascendant, M.C., Sun, Moon or Part of Fortune, may be directed through a term by primary direction, or move through a boundary at a profection rate of 30° per year. This of course assumes that *epidiaresis* is the same as the Latin *divisio*. See Schoener, ***Opusculum Astrologicum***, Book IV, Canon XII.

[6] The phrase "lunar or solar [*zōidia*]" probably refers to the solar and lunar halves of the zodiac, the lunar half being from Aquarius through Cancer, the solar being from Leo through Cancer. But we do not know this for certain. [RH]

[7] A reference to chronocrators or rulers of time. These are most likely derived from profections, but there are other possible derivations. We will get the answer to this in subsequent books. [RH]

pivot point or should be opposed to it,[1] it causes either moves or being away from home, if [indeed] the Lot concerning Being-Away-From-Home should fall on [this *zōidion*] or on its diameter or square. But if [the lord] should be in its own place or should be found in the squares, they do not give being away from home.

Hermes and Aphrodite, then, do not give long stays away from home, but rather grant that the returns are quick.

If the two lots, that of Fortune and the Spirit, should fall in one *zōidion*, while the Lot concerning Being-Away-From-Home should be opposed to the *zōidion* or should square it, and some malefic should be upon this place, the natives will experience being away from home. Similarly also, when the Lot concerning Being-Away-From-Home is opposite, the star having the times or the one set over the Lot of Fortune, even if the two places (that of Fortune and that of Spirit) should fall opposite, it happens to be the cause of removals or makes the nativities be away from home, especially in the *zōidia* outside of pivot points. But even if they should be upon pivot points, or again if the *zōidia* where the distributions are should have the places concerning Foreign Lands and the Lot opposite or square,[2] they cause the nativity to be in the condition of being away from home. Similarly also, if they should be subterraneous, they make those who are much away from home.

If again the Lot concerning Being-Away-From-Home should fall on the *Hōroskopos* or the Midheaven or the post-ascension of the Midheaven, the nativity not being by nature conducive to being away from home, or not having the figures in question, it does not make those who are much away from home, but the natives are rarely away from home, especially if they do not have malefics opposite.

And if the superterraneous *zōidia* should have the times or the subdivision of the times apart from the twelfth or ninth *zōidia*, they do not give stays away from home, as long as the Lot does not give [them],[3] or a malefic is not opposed or does not stand upon the *zōidion* apart from benefics. When the subterraneous *zōidia* have the times, they do give stays away from home, especially when the Lot concerning Being-Away-From-Home falls on the subterraneous *zōidia*.

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[1] That is, when the lord of the *zōidion* opposes it. [RH]

[2] Presumably the Lot of Being Away from Home. [RH]

[3] There seem to be gender problems here in the text.

Again, if the Lots (that of Fortune and that concerning Being-Away-From-Home) should have malefics standing upon them or opposite, they provide frequent stays away from home.

If the planet which is lord of the Lot concerning Foreign Lands should happen to be opposite to the *zōidion* having the times, it will put the nativity in the condition of being away from home. And if the lord of the Lot concerning Being-Away-From-Home should also fall together with the Lot of Fortune on the subterraneous pivot point, it will make those who are much away from home, especially when contemplated or controlled[1] by malefics or by the lights. If it[2] should fall upon one of those *zōidia* gaining as its lot the possession of the distributions of the times or monthly [intervals], it provides removals, especially if it should have a malefic star opposite, or similarly also the lights should stand upon the subterraneous declining places.[3]

If the distribution should happen to be less[4] or opposite, the nativity will be away from home by transit. But the superior stars,[5] especially in the very wet subterraneous *zōidia* having the distributions, cause stays away from home, especially if the *zōidia* should have the lights or malefics lying upon them. But exceptionally, the underlying figures will be more active if the year being spun out[6] has movement for the native in the place of being away from home,[7] or those having nativities especially conducive to being away from home from the above foundational origin.[8] And wherever the distribution of the general times or their subdivisions should fall out, whether the lord of that *zōidion* is upon a pivot point or not, whether it should not have one of the malefics opposite, or whether it should be lying upon one of the *zōidia* of the lights, expeditions will result. And when they should be either upon pivot points or declining, they give expeditions away from home.

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[1] *katechō*. This seems to be a synomym for *kathupertereō*, the condition of predomination or superior position. See note 5, page 64, section 31.

[2] Presumably, the subject here is still the lord of the Lot concerning Being Away From Home.

[3] The sixth and third houses. [RH]

[4] I don't understand what this means.

[5] Mars, Jupiter and Saturn. [RH]

[6] Probably a reference to the profection of the year. [RH]

[7] This refers presumably not to the lot but to a house or place. [RH]

[8] Referring to the calculation at the beginning of this chapter.

And the malefics standing upon the declining *zōidia* or upon those *zōidia* having the times or the subdivisions give stays away from home, especially for those having movement in the year.

Whenever the planet having the times should be found standing upon the place concerning Foreign Lands or the Lot, or the lord of the place concerning Foreign Lands should be so found, it provides stays away from home, especially if a malefic should be square or diametrical to a dark [degree].[1] Similarly, even if the *zōidion* having the distribution of the times should be opposite to the Lot concerning Being-Away-From-Home, they confer expeditions, especially in the declines. Again, if the distributions of the times should fall on the declines, while *zōidia* are not opposed or predominating, they do not provide stays away from home, but some experience delays about going away from home and an aborted departure.

Whenever a benefic should fall opposite to the malefics having the times or the distribution, or should predominate, or, while it is co-present in subterraneous *zōidia*, a year conducive to being away from home should occur, they cause delays and hindrances of expeditions.

If the Fortune should fall on the place concerning Foreign Lands, or the lots should fall opposite one another while a malefic stands upon them or is opposite, it makes those who are liable to be away from home, as long as a benefic is not mixed up with them or set upon one of them. Also, if the lord of the Foreign Lands should happen to be opposite to it (or them) apart from benefics, while Ares again falls opposite the Lot of Fortune or the Lot concerning Foreign Lands or stands upon one of them, it causes the native to have considerable stays away from home. If again Ares should be lord of both lots, and it should fall in aversion to the *zōidia* and to those that provide the stays away from home, or it should fall upon very wet *zōidia*, it causes the nativities to be conducive to being away from home.

Ares falling in aversion to the Lot or falling on the one concerning Foreign Lands, while being the lord of none of them, does not provide stays away from home, but rather those who spend most of their lives in the fatherland, or those who suffer delays in going away from home. Similarly also, if the lots should have benefics standing upon them, they make those who are not fond of being away from home except rarely.

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[1] Assuming that a degree is the only astrological object that is called 'dark.'

It is necessary to find the figures for a nativity which do not readily provide for being away from home because most nativities are conducive to being away from home, some to constant and diverse stays away from home, others to infrequent and few such stays, since the figures causing stays away from home are plentiful in some, but not in others; whence some natives become much travelled, others are subject to moderate and not constant travelling.

As regards those who at birth have only a few figures concerning being away from home, if the Lots concerning Being-Away-From-Home and concerning Fortune at the birth and at the recasting of the nativity[1] should fall on good [places], they do not confer expeditions, especially when the year does not have a movement[2] of being away from home; but if it does have the said figures, they do cause stays away from home.

Again, if the Lot concerning Being-Away-From-Home is unconnected to the Fortune, especially when one lot has a benefic, it will not make those who are fond of being away from home, but rather those who spend their lives mostly in their fatherland.

Ares in aversion to the Lot concerning Foreign Lands causes short moves.

When the Lot of Fortune has benefic stars lying upon it, it does not give stays away from home, especially when they do not fall subterraneously.

The Lot of Fortune falling upon the Midheaven while being in aversion to the Lot concerning Being-Away-From-Home, not having a malefic or light opposite, does not cause nativities conducive to being away from home, but rather those who spend their lives in their fatherland.

If the two lots should fall together apart from [Ares] upon the decline of the Midheaven, having no malefic standing[3] upon the *zōidion* opposite it, the natives do not readily undergo being away from home. But when the lots have the two malefics lying upon them or opposite, they make those who are much away from home, especially when the *zōidia* where the lots lie are very wet.

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[1] *antigenesis*. As in a solar return.

[2] *kinēma*. A slightly more general word for movement than *kinēsis* (as is a political movement) which is here specified to being away from home.

[3] *ephistēmi*.

When the Lot concerning Fortune falls well, having no malefic or planet that predominates either the lights or the Lot concerning Being-Away-From-Home—especially when Ares is in aversion to the two lots—they do not give stays away from home, but rather one who wishes to go away from home does depart. For if Zeus should come to be upon these *zōidia* by transit, it prevents the expedition. But he is away from home as an exception if the year should happen to be one that falls out from the *Hōroskopos* on a decline in very wet *zōidia*.[1] This is especially so if a benefic does not stand upon it by transit or at birth; also when the lord of the times gives over[2] the year to the lord of the Lot concerning Being-Away-From-Home, especially when a malefic is looking on, or the reverse, the lord of the Lot to the lord having the times.

31. Concerning the Predeceasing of the Parents, with Illustrations

Many have given various explanations about the predeceasing of the parents, but after examining them, we ourselves find as follows: Since the Sun and secondly Kronos signify the father, the one more precisely associated[3] with the Moon by day and by night (that is, the one being regarded by the Moon and the one co-present with it by existing in [its] house or trigon)[4]—that is the one assuming the paternal place. Similarly also, Aphrodite and the Moon assume the maternal place. For each nativity, then, it will be necessary to consider which one is more contemplated by malefics, or which one has fallen more amiss, whether the Sun or the Moon or Aphrodite or Kronos, although [Kronos] is itself the destroyer of the father, for if the Sun in assuming the paternal place is scrutinized by Ares or Kronos while the benefics are absent, the predeceasing concerns the father; but if the Moon or Aphrodite are so, it concerns the mother. And if both the lights or Aphrodite should be scrutinized by malefics, the one that has fallen amiss or is found out of

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[1] Presumably applying one of the profection methods that count from the Ascendant assigning one year per *zōidion*.

[2] *paradidōmi*. This refers to passing on the chronocratorship of an age of life to the chronocrator of the next age.

[3] *prosoikeioō*. What follows appears to be a definition of this relationship.

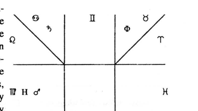
[4] *kai sumparōn ē en oikōi ē trigōnōi huparchōn*.

sect signifies the predeceasing.

Otherwise. If the paternal lot should fall in a masculine *zōidion* or its lord is being witnessed by a malefic, it signifies the predeceasing of the father. Similarly also, the same will result for the maternal lot, especially if someone knows if the father is quite safe from danger.

Otherwise. Take [days] from the arising of Sirius until the natal day, and subtract by twelves from the conjoined number. And with what is left over less than 12, depart from the Moon at one [count per *zōidion*]. If then it leaves off at a masculine *zōidion*, the father will predecease; if at a feminine *zōidion*, the mother. For example, for upcoming birth of the 13th of Mechir: From the 25th of Epiphi to the 13th comes to 203. Subtract 16 twelves. The remainder is 11. [Departing] with these from the Moon in Scorpio, it leaves off in Virgo, a feminine *zōidion*. Ares was also there. The predeceasing took place with the mother.

Otherwise. As an illustration,[1] let the nativity be the Sun, Hermes in Aquarius; the Moon in Scorpio; Kronos in Cancer; Zeus in Libra; Aphrodite in Capricorn; Ares, the *Hōroskopos* in Virgo. Kronos, then, having been closely associated with the Moon by being found in Cancer at night and being the ruler of the Sun, assumed the paternal place. And it was looked at by Zeus and Aphrodite while occupying the Good Spirit. But the Moon and Aphrodite, having been scrutinized[2] by the two malefics, signified the predeceasing of the mother.



Otherwise. When the Sun should scrutinize the Moon, the mother predeceases; but if the Moon the Sun, the father. And if neither one should scrutinize the other and should occur unfigured, I take Kronos

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[1] L 120, II in Neugebauer dated to Feb. 8, 120 C.E. at about 7 P.M. The text does not give the Lots of Fortune and Spirit. I have supplied them. [RH]

[2] The reader should note that much of the "scrutinizing" is by trine and sextile. Hard aspects are not required. [RH]

and Aphrodite. If these should not, Kronos and the Moon. If, then, the Sun should scrutinize and Aphrodite comes in between, it will intervene[1] in the predomination. Know, then, that Kronos will never be predominated by [Aphrodite]. And the earlier passing away will either concern the father, or the reverse from Kronos and Aphrodite. And if the planet intervening in between those which are predominating each other should not be one possessing a power that is predominative, the intercepted[2] planets will be suitably tensed[3] to accomplish the specific effect. And predominations [do] come about in the same *zōidion* and diameter; in general, the star approaching another also predominates it, or else the one among the pair[4] that has a power which is predominative.[5]

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[1] *mesembolēsei tēn kathuperterēsin*. *Cf.* section 36 of Antiochus' *Thesaurus*.

[2] *mesembolos*. Literally, the 'intervened' planets.

[3] *eutoneō*.

[4] *ho tēn met' allēlōn dunamin echōn*.

[5] The word translated as 'predominate' throughout this paragraph is *kathupertereō*, which we have usually translated as 'be in superior position' in accordance with the second meaning in section 26 of Antiochus' *Thesaurus*. In this context it clearly refers to more than right hand position. We now think the translation of 'to tithe' suggested for *epidekateuō* in the notes to section 16 of Book I of Hephaistio as the first meaning of *kathuperthereō* is incorrect, and have reverted to our earlier conjecture of 'to be upon the tenth house' suggested in the *Thesaurus*, which puts the two planets in a square relationship. If that reading is correct, it might explain why Valens here seems to be broadening the definition of *kathuperthereō* to include conjunctions and oppositions, emphasizing yet another meaning mentioned in Hephaistio which considers the approaching planet to be the predominating one. And in the last clause he even seems to include other types of overpowering. With all this in mind, we may have to reconsider some of our previous translations of this important word in earlier Project Hindsight publications.

32. Concerning Parents from the [Writings] of Timaeus

The matters concerning the father,[1] then, are taken thusly: by day, the Sun will be consulted and the *zōidion* upon which the Sun stands; [by night][2] the lord of the *zōidion* upon which Zeus stands and the *zōidion* welcoming Zeus. The matters concerning the mother are taken thusly: by night from the lunar *zōidion* upon which the Moon stands and from the house steward of the Moon; by day from Aphrodite and the *zōidion* upon which Aphrodite stands. Whenever, then, the ones being consulted in accordance with their own sect[3] should be found in their own house[4] or their own exaltations, having a benefic over them in the tenth place[5] or else being witnessed[6] by one in any way at all, and should not be declining and should be in a place in which they take delight while not being afflicted by one of the malefics, they show the matters concerning the parents to be estimable and notable and bright. But if the one that has to signify the matters concerning the parents should be witnessed by one of the destroyers[7] with the presence of the hurling of rays or being in the tenth place, or should be found in a place in which it does not take delight, it will indicate that the parents will be obscure and disreputable.

And the hosts[8] to the indicative one will also co-indicate the matters

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[1] This is somewhat different from the preceding in that the Lot of the Father and the Mother are not the basis for beginning house counting, but the places of the Sun and Jupiter, and their lords for the father, and the Moon and Venus and their lords for the mother. This is similar to Ptolemy's method in the *Tetrabiblos*. It is clear that more than one method was used in ancient times. [RH]

[2] This addition seems to be required from the upcoming parallel construction dealing with the mother.

[3] For the father the Sun by day and Zeus by night, for the mother Aprhodite by day and the Moon by night. [RH]

[4] That is, sign. [RH]

[5] Passive form of *epidekateuō*. [Additional by RH] The place or house here may be intended to be counted from the *zōidion* of the planet in question, not the *Hōroskopos*.

[6] aspected. [RH]

[7] *phthoropoios*, lit. "destruction maker."

[8] That is, the stars that welcome the indicative star to the *zōidion* that they rule.

concerning the parents by position and the witnessing of the other stars, whether good or bad. If, then, the star indicative of the matters concerning the parents should fall amiss as to place and should be afflicted by one of the destroyers, and its host should either be found to have set under the beams of the Sun, or else neither it nor the indicative maltreated one should have dealings in the place concerning the parent, but it should rather be in aversion, it will indicate that the parent will be depressed and obscure and ignoble. And if in addition to not having dealings, they should also be afflicted by destroyers while they regard [them] or by co-presence, they indicate that the parents will be slaves and subordinates. If, however, while the one indicating the matters concerning the parents should decline or be otherwise afflicted, the host, being well situated, should have dealings in the place concerning parents, having the indicative star as one having dealings in a place not afflicted by one of the destroyers, they indicate the harm or penalty or ruin or exile of the parents. When Kronos is culminating, Zeus subterraneous, it signifies that the father is a slave or a subordinate or an exile, especially if the Sun is afflicted.

The Lot of the Father is taken thusly: For a diurnal nativity, from the Sun to Kronos and an equal amount from the *Hōroskopos* (some take it from the Sun to Zeus and an equal amount from the *Hōroskopos*); [by night from Kronos to the Sun. The Lot of the Mother is taken by night from the Moon to Aphrodite,][1] by day from Aphrodite to the Moon, and an equal amount from the *Hōroskopos*. The Lot of Parents, then, is found . . .[Lacuna in text.]

One must take the adoption of the father from the diameter dropped down from the Lot. If the lord of the Lot of the Father should happen to be upon the diameter, or the lord of the diameter upon the Lot, it indicates that the father is adopted. Similarly also, if the lord of the Lot of the Mother should be found in the diameter, and the lord of the diameter of the Lot of the Mother should be found in the Lot of the Mother, it will indicate the something similar.

33. Concerning the Bereavement of Fathers

Ares with the Sun square Kronos causes bereavement. Kronos and Ares

[1] Bracketed portion supplied by editor of the Greek text.

similarly configured with Hermes while Zeus is not regarding them make for the bereavement of parents. Kronos with Zeus while setting causes bereavement. The Moon in a bicorporeal *zōidion* and witnessed by Zeus makes for two fathers.[1] And if Aphrodite should mark the hour, and the Moon should be subterraneous in the house of Ares, and Zeus should witness from its own house, it will make for two fathers.

One must take the characters of the parents from the stars that are configured. Kronos will show those who are sullen, jealous, deeply depraved, suspicious, foul, secretive, those who are surrounded by suffering, indecent, those who squander, concerning divine matters. . . ,[Lacuna in text] those who are dear to the great. Zeus will show those who love goodness, who are brilliant, munificent, possessing leisure, cheerful. Ares those who are audacious, irascible, precipitate, insolent, reckless, restless, dangerous, drunks, laborious. For the mother, when Ares prevails[2] over the Moon or rules over Aphrodite, it indicates that the mother is rough and an adulteress and one who is burdened by acute suffering from blood or decay if no benefic should alleviate it by looking on. But when Aphrodite bears witness to the lights, it shows the parents to be are merry, fond of music and good cheer, affectionate, and religious. Hermes shows the parents to be social and economical, those who take part in conversation or science, but those who also lie about many things or those who behave badly toward more needy persons.

It also behooves us to take the places into account. The Sun lying in a masculine *zōidion* and witnessed by a masculine star indicates that the father will be well-born; but in a feminine *zōidion* witnessed by the Moon, it shows him to be idle and effeminate. The Sun in a feminine *zōidion* witnessed by Kronos and Aphrodite indicates that the father will be neither secure nor unknown. The Moon in a feminine *zōidion* witnessed by a feminine star shows the mother to be domineering and irascible; but in a masculine *zōidion* and witnessed by a masculine star, it shows her to be irascible and unconquerable. In feminine *zōidia* and witnessed by Zeus, it shows the mother to be gentle and kind.

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[1] *dipatōr*. This is not a standard lexical entry.

[2] *katischō*. This may be used here synonymously with *kathupertereō* translated as 'predominate' above.

34. Concerning the Separation of the Parents[1]

When Ares and Kronos intervene[2] between the lights or fall as intermediates, either with respect to the planets welcoming them or with respect to their rays, they separate the parents. Whenever the one of the lights in sect should fall amiss, while the light out of sect should be co-present with the other as a destroyer, it separates the parents. If the lord of the *Hōroskopos* should have dealings, and the *Hōroskopos* should be afflicted, and its co-ruler should have fallen amiss, the parents of such a one will be separated, and he will be unsettled in many things and have misfortune, and the property of his parents will be diminished.

The parents live harmoniously whenever the lights and their rulers are harmoniously related to each other. Whenever the host of the Sun should be harmoniously related to the Moon, and that of the Moon to the Sun, the parents will live harmoniously.

Whichever one of the lights should be lying out of sect, or else should be cancelled by a destroyer or have one in the tenth place[3] from it and be linked to it, or be diametrical to one, if [this light] should be carried first to the Descendant, or if its place should have the worst disposition, [that parent][4] will die earlier.

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[1] When this expression occurred in the decan delineations in Hephaistio, Book I, we did not know whether it meant the separation of the parents from each other or from the child. It is now clear that it means the former.

[2] *mesemboleō*. They intervene by hurling their rays in between the two. *Cf. Thesaurus*, section 36, where it says the following:

> "There is intervention whenever a star should hurl its rays onto the intermediate degrees of the application."

But it seems that Ares and Kronos can also intervene when the lord of the *zōidion* in which either of them occurs hurls its rays between the lights or is itself bodily in between them.

[3] *dekateuō*. This is evidently the relationship defined in section 26 of the *Thesaurus*.

[4] The text has a singular subject understood in the verb. The father for the Sun, or the mother for the Moon?

If the Moon should be waxing as well as[1] if the birth should be at a conjunction, and one of the destroyers should look upon the first Whole Moon, when it takes place in a feminine *zōidion*, it will indicate the predeceasing of the mother; but in a masculine *zōidion*, of the father. If the birth is at a Whole Moon, one must consider the upcoming conjunction: in a feminine *zōidion* while a malefic is giving [the Moon] over[2] the mother will die earlier; in a masculine *zōidion*, the father. And if the Sun should happen to be in the subterraneous hemisphere, for the most part the father will die in a foreign land. And if the star of Zeus should be witnessed by a malefic, and should be declining while a malefic is post-ascending, it indicates that the father will die in a foreign land. When Kronos is separating from a pivot point, if it should apply[3] to Ares and one of them should bear witness to Zeus or the Sun, the father will die in a foreign land. If in a diurnal birth the Moon should be afflicted under the earth, or while the Moon is declining a destroyer is applying, or the same afflictions arise for Aphrodite, the mother will die earlier. If the ruler of the Sun and the Sun should not look at the *Hōroskopos*, the father will die in a foreign land. When the Sun is afflicted by a destroyer and Zeus is being predominated, the father will die a violent death. When Kronos alone, then, afflicts the aforementioned star, the cause of death becomes choking, dropsy, fluxions, chills, poisonings, shipwrecks, or old troubles. But when it is Ares alone that afflicts, the cause of death becomes a cut from iron, a bite, fullness of blood, abortion, premature childbirth, inflammation, a fall, or the violence of both hands from the combination of bending

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[1] The text simply has 'and' here, reading 'If the Moon is waxing and the birth is at a conjunction,' which would seem to be contradictory.

[2] *kakopoiou epidontos autēn*. The exact astrological sense of *epididōmi* in this genitive absolute clause is unclear. By parallel construction with the preceding sentence we would expect it to be some sort of aspect word, but I cannot construct such a meaning from the root word.

[3] *epipherō*. This verb can also mean 'to bear down upon' or 'attack,' but in this context 'apply' seems appropriate. Semantically, *epipherō* is closer to the traditional word 'apply' than is *sunaptō*, which has more the meaning of 'to join' and is the word we have encountered before paired with 'separation.' *Cf.* Paulus, section 17. Incidentally, this is the first time we have had applying and separating attributed to a body other than the Moon.

while also throwing.[1]

35. Concerning Births Which Are Suitable to Freedmen and Slaves

Differences concerning family[2] and subordinate or well-born births are taken from the phases of the birth.[3] For if the *zōidion* of the phase or the lord of the *zōidion* should fall amiss or should be scrutinized by malefics, the nativities will be more ignoble, or else those which are put down after acquiring reputation and trust. And if the phase should be found to be upon a pivot point, and the lord should be witnessed by good planets, they will be well-born and estimable. And if the place should happen to be in profitable *zōidia* while the lord should fall amiss or be scrutinized by malefics, then after being born freedmen or having been raised well, they are upset with oppositions and submissions and insufficiencies. And if the lord should be found in profitable *zōidia* while the place should fall amiss, then after having been in a plight over submissions in their early years and having been carried along in an erratic fashion, they will be successful and will be held in esteem, especially if benefics should be inclining. And if the place and the lord should also fall amiss and both should be scrutinized by malefics, then after having been taken captive, they will have the experience of submission. But if, while these things are so, benefics should be co-present or should give their testimony as well, then having been released from submission after the times of the malefics,[4] they will come into superiority. And if the place should be watched over[5] by malefics while the lord is watched over by benefics, then after having been born subordinate, they will be turned into freedmen, or they will advance by the substitution[6] and the production of children.[7] But

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[1] *kata tēn epiballousan tēs kliseōs sumplokēn.* This translation is a bit of a guess.

[2] *genos.* Here referring to one's clan, whether noble or base.

[3] The word 'phase' refers to location of the New or Full Moon preceding birth. [RH]

[4] Their periods, ascensional times?

[5] *phroureō.* Yet another aspect word.

[6] *huperbolē.* That is, the secret substitution of one child for another.

conversely, if the place is watched over by benefics while the ruler is watched over by malefics, then after having been born freedmen, they will revert to slavery, or else after having come to the end of their prime they will voluntarily give themselves up to submission, either on account of lack of subsistence or on account of credit and commercial transaction.[1]

36. The 11 Figures of the Moon in relation to the Power of their Effects

The figures of the Moon are 7 by a natural reckoning, but we have found 11 just as in others. First is Conjunction; second, Rising; then when it is 45 degrees away from the Sun it makes its a phase which is Crescent;[2] then until 90 degrees, Half; then until 135 degrees, Double-Convex; then until 180 degrees, Whole Moon; then when it is 45 degrees away from Whole Moon (which is 225) it makes its second Double-Convex phase; then until 270 degrees, the second Half; then until 315 degrees, the second Crescent; then until 360 degrees the Setting phase. There is also another figure of it when it first begins to wane.

What Each Phase Signifies and What Kinds of Effects It Has — We will append how the figures in question are also taken in relation to their effect-description[3] and how they and are fitting for a certain god. The Conjunction, then, gives indications for reputation and power and kingly and sovereign dispositions, and for all of the public activities connected with cities, and for parents and marriages and mysteries, and for all general and cosmic matters. Similarly also, the lord of the Conjunction both of latitude[4] and of the course.

The Rising of the Moon (which is called Light) and the lord of this

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[7] By bearing the illegitimate children of the well-born?

[1] This seems to refer to some sort of voluntary indenture.

[2] *mēnoeidēs*. Literally, moon-form.

[3] *apotelesmatographia*. It seems fairly clear in this context that this word does not refer to the a chart itself, but to a tabulation of effects corresponding to certain figures.

[4] Meaning unclear. [RH]

gives indications for the determination concerning length of life and what one does and concerning the support for what is about to be, and confirms the actions of the Conjunction. And just as the monthly and cosmic movements are considered from the first visibility, so the lord of the light[1] shows the general effects. Hermes also joins in assisting until the 4th day of the Moon.

The Crescent formation signifies the upset and the expectations in life, and what concerns women and mother. And Hermes assists until the 8th.

The Half formation gives indications concerning injuries and ailments and whatever happens violently; and furthermore, concerning children and worth and future goods. And Aphrodite is configured until the 12th comes about.

The Double-Convex phase gives indications concerning happiness and future advancement and being away from home and the sympathy of kin. And the Sun is also similar until the 14th comes about.

The Whole Moon gives indications concerning good and ill repute and being away from home, also concerning things that happen violently, and concerning things that issue forth from excess and things that wax from the least, and concerning sympathies and ailments and political opposition and sympathies of parents. And it also has the color of the setting *zōidion*.

The first lord of the waning of the light gives indications concerning the diminishment of belongings and difficulties[2] and things that go toward depression, and concerning sudden falls. And Ares is equipotent to the post-descension and is lord until the 21st day of the Moon.

The second Double-Convex gives signs for being abroad and greater actions and for happiness. And Zeus is equipotent to the god and lord until the 25th day of the Moon.

The second Half gives signs for old matters and ailments of long duration and for children. For, Kronos is equipotent until the 30th comes about.

The lord of the Crescent gives signs concerning the death of the wife and inactivity and plundering.

Finally, the setting gives signs for bonds and constrictions and

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[1] That is, the lord of this rising phase.

[2] *psuxis praktikē*. Literally, 'of cooling activity.'

hidden matters, for accusations and disenfranchisements.

And the order of the figures of the Moon is thus, but the commixtures with the 5 gods and the Sun are [are in agreement] with the pivot points.

Wanting, then, to set out more concise demonstrations of the [treatments] of the schools,[1] since I deprecate loquacities and juggling with fables, I have attached the summaries themselves for those especially eager for such things and for those who try their hand at many kinds of training, and for those able to bring forward equal [details] through the specific notions. For I intend to persuade them, through what has already been written and through what is about to be said, to lay aside what is not trustworthy and what is easily misrepresented in science, and I intend to demonstrate that immortal prognostication is in danger with regard to the ignorance and nonsense of those who oppose the calculators.[2] Whence those lovers of learning already practiced in the arithmetical and didactic disciplines will obtain a supremacy of opinion through this treatise, as long as they are not also uninitiated in the construction of the canons and introductory matters, which I did not wish to prefix and repeat. And if we also seem to compile and interpret the dogmas of the ancients by means of that which is secure and unbiased and suitably didactic in the treatments of the schools, by this we will obtain a virtuous commendation from those encountering it. For, others who make use of loquacity and diverse methods and make a show of interpretation have in addition overthrown the pre-existent opinion of prognostication, and they have declared a belief to be Hellenic by decking out a barbaric opinion with arguments. One should regard these people as making a display in the manner of Sirens, who, inviting sailors with a seductive and plaintive sound made by musical instruments and destructive song, annihilate them on the sea rocks. Some are affected the same way, and those who encounter the schools of those [Sirens] have suffered. Those who have been charmed with a display and adducing of arguments in favor of commencements,[3] and those who have fallen into a limitless wood and have not found a

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[1] *hairesis*.

[2] This would seem to refer to an attack on mathematics in general, such as that staged by Sextus Empiricus.

[3] *archē*. This would seem to be a diatribe against horary astrology.

way out, are annihilated not only in the deep but in the labyrinth, while those who seem to have escaped the danger, by having encountered a grievous and manifold torture, have a wretched end. If, then, someone having the wisdom of Odysseus should sail by these, he leaves behind in his life this august knowledge; having been associated or conversant with it, he will always finish his time by taking pleasure in extirpating the malignant opinions of those who contravene the righteous custom of the mysteries. Whence if we let them alone, we will end up returning to their view.[1]

37. Concerning Injury and Ailment, with Illustrations for Each *Zōidion*—for example, Aries Causes a Certain Injury or Ailment, and so forth.

Since the ancients wrote obscurely about the matter of injury, we will give a clearer explanation. Some, then, in giving their attention to the underlying corporeal and psychical places, making a start for the objects of concern[2] in the birth of every native from the Lot of Fortune and Spirit, make known the matter of injuries and ailments with reference to the presence of the malefics. For example, the Lot of Fortune, the breast; the 2nd, the rib; the 3rd, the belly; the 4th, the haunches; the 5th, the small part; the 6th, the thighs; the 7th, the knees; the 8th, the shins; the 9th, the feet; the 10th, the head; the 11th, the face, neck; the 12th, the arms, the shoulders.[3] And the illnesses from the Spirit, for the Spirit

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[1] This whole section seems to be misplaced. It is not clear what summaries Valens is referring to at the beginning of this paragraph unless it is what immediately precedes, but that hardly seems to justify this paragraph as an digression. The discussion seems to be more appropriate for a preface or introduction. Perhaps it is part of the missing introduction to the whole anthology alluded to at the beginning of the present book.

[2] *tōn melōn.*

[3] The reader should notice the order of the body parts and the places of the Lot of Fortune. They come in exactly the same order as those normally associated with the signs or *zōidia,* but they start with the body parts normally assigned to Cancer assigned to the *zōidion* of the Lot. This association of the first place or house with Cancer is typical of Egyptian astrology and strongest suggests that the lore of the lots, or at least this Lot, comes from the Egyptian tradition. [RH]

itself is the heart; the 2nd *zōidion*, the inner cavity;[1] the 3rd, that through which the sperm is carried and the place of the kidneys; the 4th, the colon; the 5th, the liver; the 6th, the second cavity;[2] the 7th, the bladder; the 8th, the bowels; the 9th, the place of membranes and teeth and ears; the 10th, the gullet; the 11th, the tongue; the 12th, the stomach. These have been indicated for Leo for the latter, and Cancer for the former, since the Moon is the Fortune of the cosmos,[3] while the Sun is mind and spirit.

And those before us [had] these. But by experience the [assignments] seemed to us to be more precisely as follows. For let it be the case that Ares generally signifies the matters concerning the head and the sense-organs and eyes. This place, then, as for the alleviation that we care about, causes headaches, weak sight, apoplexy, poor hearing, dulling of vision, leprosy, skin eruptions, runny sores, mange, baldness, insensitivity, putrefaction, attacks of flatulence, callouses, overgrown flesh, and whatever usually accompanies the sense-organs and hearing and the teeth.

Taurus signifies the neck, face, gullet, the sense of smell, the nose, bulging due to a ring and lameness due to bending of the foot, pain in the eyes, and dangerous causes or maiming due to the Pleiades. This *zōidion* is servile and foul-doing. And it causes spasms, excision of the uvula, malignant ulcers, glandular swellings in the neck, or choking, injuries, ailments, or pains to the nostrils, falls from heights or from quadrupeds, fractures of limbs, throat tumors, mutilation, hip-disease, abscesses.

Gemini is the shoulders, arms, hands, fingers, joints, tendons, strength manly spirit, change, generation of females, speech, mouth, wind-pipe, voice. When it is afflicted, it produces injuries in these areas, and it brings them into the paths of robbers and hostile soldiery, and they are upset with traumas and cuts and excisions of the limbs, or it produces those prone to jaundice or falls from heights.

Cancer is the breast, stomach, jaws, spleen, mouth, private places,

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[1] *hē entos koilia.*

[2] *koilia.*

[3] This is Valens' explanation for the places of the Lot of Fortune starting from the equivalent of the sign Cancer. [RH]

darkening of vision and maiming due to the nebulae.[1] And in this place are made leprosies [in general], dull-white leprosies [in particular], skin eruptions, apoplexies, those prone to dropsy (the cause being the spleen), those who walk obliquely or somewhat lamely, those who are mutilated, those prone to jaundice, those who are variously colored, protrusions of the teeth or the eyes, those who squint a little, those who lose their eyelashes or have swollen eyelids, those who are crooked, those who are harmed by wild animals of the water, and those who have moles around their eyes and spots in the corner of their eyes, those who are prone to cough, bringing up phlegm, dropsy,[2] pleurisy, pneumonia.

Leo is the ribs, the loins, the heart, manhood, vision, tendons. They become, then, maniacs, those who are god-inspired, and those who are drawn in by violence and depravity, those who undergo dislocations of the limbs or mutilation through manly contests or training of the body, and those who are harmed their eyes. And it is a cause of bad breath; whence it also makes those who are shameful or castrated, liable to fractures, those who fall from heights or quadrupeds, and those who are bitten by wild animals, and those who sustain injury by the collapsing [of buildings] or conflagrations; furthermore, those who experience melancholy, cankers, and unnatural lust.

Virgo is the intestines, entrails, and the inner private parts. Whence it also produces both causes of ailments, and those persons who are weaker, or restrained and bashful in regard to sexual intercourse. (In order that we should not seem prolix, the injury and ailment are clear according to nature of the *zōidion* and the star.)

Libra is the hips, buttocks, colon, the member, and hind parts. And this place causes paralysis, lesions, hernias, dysentery, dropsy, and stones.

Scorpio is the private parts, and the fundament. And it also causes the darkening of vision due to its sting, maiming, weak-vision, stones, stranguries, foot diseases, those with much gut, fistulas.

Sagittarius is the thighs, and the groin. And they become those who are variously colored, those having birth marks, those who are bald,

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[1] This is because in Valens' day the nebulous cluster Praesaepe was in the sign as well as the constellation of Cancer. This description would not apply to a purely tropical sign of Cancer. [RH]

[2] sic. [RH]

those who are weak-sighted or with eye troubles or maiming, those with bad breath, gout; and it causes falls from quadrupeds, dislocations of limbs, harm from beasts, extra limbs.

Capricorn is the knees, the tendons, and internal as well as external ailments due to its being an enigmatical *zōidion*. And it causes the darkening of vision, disabling due to the spike, and maniacs; those who are harmed by moisture; furthermore, it causes phrenitis; and Caunian women,[1] tribades, licentious ones; those who are servile, foul-doers.

Aquarius is the buttocks, shoulders, tendons, and joints. And it makes those who suffer from elephantiasis, those prone to jaundice, who are sallow, maimed, prone to dropsy, maniacs, those who are castrated, those liable to fractures, and stranguries for some.

Pisces is the feet, tendons, and extremities. And they become arthritic, those who have white skin, skin eruptions, leprosy, those who are prone to vice, blameworthy, much injured, with extra limbs, faltering of speech, hard of hearing, mangy, those who are harmed by beasts of the waters, or those who are troubled with ailments connected with moisture.

With these things being so, it will be necessary to examine more precisely for every birth the Lot of Fortune, with reference to what kind of *zōidion* it falls in (and the nature of the *zōidion* signifies the injury), and especially the lord of the Lot of Fortune with reference to whatever kind of *zōidion* it should be. Similarly also, it will be necessary to consider the Spirit and its lord, with reference to what kind of *zōidion* it falls in (and these will indicate the ailment). And they will be likewise known to you with reference to the place concerning what one does. The injuries and the ailments, then, will become more active when malefics should be upon the places or the rulers, or should witness them. The lack of injuries and ailments result whenever the places should happen to be well situated and the rulers unafflicted. Each star, then, will cause its specific effect from the nature it obtained as its lot. For if by way of hypothesis the Lot should fall in Aries, and Ares its lord should be there and it has authority over both Aries and Scorpio, [we should] foretell injury to the head or parts or fundament. The star will produce what it is accustomed to producing by its own nature; for sometimes, when both places are afflicted, both the injuries and the

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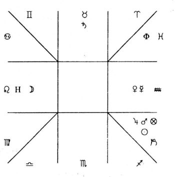
[1] Women who indulge in illicit love, after Caunis, brother and lover of Byblis.

ailments occur, and especially whenever malefics should have the authority or should bear witness.

As a illustration[1] (in order that we may not seem to have spoken cryptically), let the Sun, Zeus, Ares be in Capricorn; the Moon, the *Hōroskopos* in Leo; Kronos, in Taurus; Aphrodite, Hermes in Aquarius. The Lot of Fortune is [in Capricorn]; the lord of the Fortune in Taurus. He came to be maimed because of the Pleiades[2] and the malefic Kronos. And he did unspeakable things because of both *zōidia*; for Zeus also, the lord of the Spirit in Pisces, was found in Capricorn. And from these things gout was indicated. Of course, the ailment and the injury was sufficiently found from the Lot[3] and the Lord.

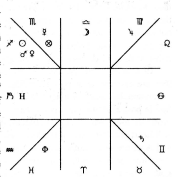


[1] L 87, I in Neugebauer, dated to Jan. 9, 87 C.E. about 8 P.M. [RH]

[2] Which is in Taurus.

[3] Presumably the Lot of Spirit which is in Pisces. Neugebauer seems to think the text refers to the Lot of Fortune. [RH]

Another.[1] The Sun, Aphrodite, Ares in Sagittarius; the Moon in Libra; Kronos in Cancer [Gemini];[2] Zeus in Virgo; Hermes in Scorpio; the *Hōroskopos* in Capricorn. The Lot is in Scorpio. His parts[3] were injured. The lord of Scorpio was in Sagittarius. He was bald-headed and maimed by an arrow. And since Zeus, the lord of Ares and of the Spirit, was found in the place concerning God, he was made to recover his sight through God; and he also became a soothsayer.



Whence also, when the benefics fall poorly, they cause upset with injuries and ailments; and when the malefics fall well, they are not injurious, introducing only the causes and the temporal considerations. And if the planets having authority over the Lot or Spirit should happen to be somehow intercepted[4] or witnessed in the God or Goddess by malefics, they produce chanters or maniacs or those who are prescient. Indeed, the compiler has said "If the one showing the injury should be scrutinized by a malefic while happening to be upon a powerful place, the fortuitous ailments will become hard to wipe out and incurable. But if a benefic should be upon the place for feeling pain or should bear witness to it, [the ailments] will be removed by physicians or with the help of God." He says, then, that the pivot points and the two post-ascensions of the Lots are powerful places, and especially whenever the malefics should be upon them while being allotted them. It is needful,

[1] L 118 in Neugebauer, dated to Nov. 26, 118 C.E. about 8 A.M. This chart appears several times in the Anthology, but in this first rendition Kronos is listed erroneously in Cancer. In the other versions Kronos is listed correctly in Gemini. We have given the correct position in the chart. [RH]

[2] Actually Gemini, see previous note. [RH]

[3] Presumably 'private parts'? [RH]

[4] *enapolambanō*. More literally, 'cut off and enclosed.' [Additional by RH] This cannot be understood as 'intercepted' in the modern sense of the word. With whole-sign houses there can be no interceptions.

then, to examine the lots more precisely and to the degree. For often times, the lot falls out in a certain *zōidion* by the platic[1] consideration, but by the consideration of degree in another *zōidion*.[2] This results from the degrees of the lights and the *Hōroskopos*, when [they] are found either at the end or beginning of the *zōidia*.

In general, then, the Sun, the Moon, Kronos, and Hermes, when they are diametrical or post-ascending, introduce injuries that concern vision and the causes of other ailments or mania or apoplexy. When the Sun is post-ascending or when it exists in the same *zōidion* as Ares, it produces those who bring up phlegm, those who spit up blood, those will heart problems, and it produces injuries to the eyes. When Kronos and Ares are in the subterraneous hemisphere either together or alone, they produce those with weak vision or those liable to fits, or seers of gods or the dead and initiates of the mysteries or the unspeakable. They produce similar things even if they should predominate or oppose the Conjunction or Whole Moon or the Moon by itself. Or if they should scrutinize while the Moon is putting an end[3] to a certain phase, they produce maniacs, ecstatics, epileptics, those who chant.

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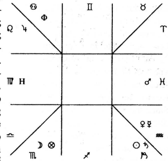
[1] *platikos*. Literally, 'pertaining to width.'

[2] This implies that there was a calculation of lots that only took the number of *zōidia* between the appropriate planets into account, and not the exact number of degrees, just as there were platic aspects that only took into account the placement of planets anywhere in *zōidia* that had a certain aspect. This may also mean that the lot relationship was originally conceptualized in terms of *zōidia* alone (namely, the *zōidia* designated by the presence of certain planets) and later transferred to the planets, just as the aspect relationship was originally conceptualized in terms of the *zōidia* themselves, and later transferred to the planets that occupied those *zōidia*.

[3] *luō*.

As an illustration,[1] let the Sun [and] Kronos be in Capricorn; the Moon in Scorpio; Zeus in Leo; Ares in Pisces; Aphrodite, Hermes in Aquarius; the *Hōroskopos* in Virgo. The Lot of Fortune is in Scorpio; the Spirit in Cancer. Kronos, then, was opposed to the Spirit, the lot producing [ailments] pertaining to the intellect and soul, and it also scrutinized the Whole Moon and the phase coming forth,[2] while the lord of the Lot was opposed to the *Hōroskopos*. The injury, then also had to do with the necessary[3] places and sensation in the feet, and he was exceptionally moonstruck.[4]



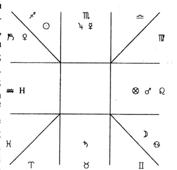
[1] L 106 in Neugebauer dated to Jan. 16, 106, at about 10 P.M. [RH]

[2] *progignomai.*

[3] *anankaios.* This an adjective form of *Anankē* which literally means 'necessity', but is a philosophical term for a particular type of fate, the fate that comes from *agnoia* or 'ignorance.' Neugebauer translated it as 'fated', which is a little misleading from a technical point of view, but conveys the general idea. [RH]

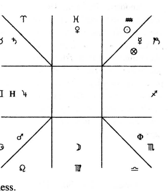
[4] Epileptic? [Additional by RH] Could also be lunatic as Neugebauer would have it.

Another.[1] The Sun in Sagittarius; the Moon in Cancer; Kronos in Taurus; Zeus, Hermes in Scorpio; Ares in Leo; Aphrodite in Capricorn; the *Hōroskopos* in Aquarius. The Lot of Fortune is in Leo; Ares was lying upon this, with Kronos in superior position.[2] Since the Sun was found in the places of Zeus, signifying matters concerning the groin, thighs, and feet, it caused injury in these and gout; for this also has authority over the tendons. And since Kronos was found in the subterraneous hemisphere, he had images of gods and the dead in his mind.

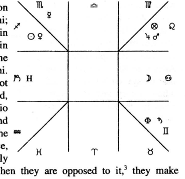


[1] L 85, XI in Neugebauer dated to Nov. 24, 85 C.E. at about 10 A.M. Neugebauer points out that the position of the Lot of Fortune cannot possibly be in Leo with the Sun as they are. It must be in Virgo. We have left the Lot in Leo as Valens had it. The Lot does not seem to be significant in the delineation. The Lot of Spirit has been omitted because of the uncertainty. [RH]

[2] Kronos is in the tenth place relative to Ares.



Another.[1] The Sun in Aquarius; the Moon in Virgo; Kronos in Taurus; Zeus, the *Hōroskopos* in Gemini; Ares in Cancer; Aphrodite in Pisces; Hermes in Capricorn. The Lot of Fortune is in Capricorn; the Spirit in Scorpio. The malefics were opposed to these lots. He became soft, a doer of the unspeakable; for, Capricorn is also licentious, and the lord of this is in Taurus, a *zōidion* subject to feeling. And Scorpio indicates the place of licentiousness.



Another.[2] The Sun, Aphrodite in Sagittarius; the Moon in Cancer; Kronos in Gemini; Zeus, Ares in Leo; Hermes in Scorpio; the *Hōroskopos* in Capricorn. The Lot of Fortune is in Leo; the Spirit in Gemini. Kronos lying upon this Lot caused castration; for, the lord, Hermes, was also in Scorpio signifying the private parts, and the Sun in Sagittarius the places of the groin. Whence, when the malefics additionally come into the Spirit [or] when they are opposed to it,[3] they make maniacs or ecstatics.

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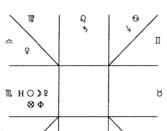
[1] L 116 in Neugebauer dated to Jan. 21, 116 C.E. at about 2 P.M. Valens has the Mars in Cancer while Neugebauer gets Gemini. However, if one corrects for Valens' use of the 8°♈ tropical zodiac, Mars would be in Cancer. [RH]

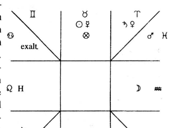
[2] L 117, XI in Neugebauer dated to Nov. 30, 117 C.E. at about 8 A.M.

[3] This could perhaps be also translated 'when the malefics are rushing at the Spirit while being opposed to it.'

Another.[1] The Sun, Moon, Hermes, the *Hōroskopos* in Scorpio; Kronos in Leo; Zeus in Cancer; Ares in Capricorn; Aphrodite in Libra. The Lots are in Scorpio. He was maimed by means of a barb. Otherwise, Kronos also had the superior position over the Conjunction and the lights; and the lord, Ares, fell amiss.



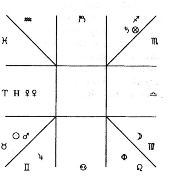
Another.[2] The Sun, Hermes in Taurus; the Moon in Aquarius; Kronos, Aphrodite in Aries; Zeus in Virgo; Ares in Pisces; the *Hōroskopos* in Leo. The Lot of Fortune is in Taurus. The lady, Aphrodite, is in Aries with Kronos. Such a one had mange on his head, and white leprosy and skin eruptions; for, the lord of Spirit was in Pisces.



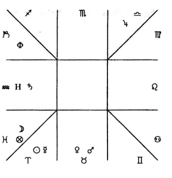
[1] L 92, XI in Neugebauer dated to Nov. 17, 92 C.E. at about sunrise. Apparently Mars should be in Aquarius rather than Capricorn. This of course assumes that Neugebauer's dating is correct. [RH]

[2] L 83 in Neugebauer dated to April 28, 83 C.E. at about noon. This dating is not certain because the Moon and Saturn do not come out in agreement with the positions in Valens. According to Neugebauer one month later on May 24 is better except for Mars. The positions in the chart are left as Valens gave them. [RH]

Another.[1] The Sun, Ares in Taurus; the Moon in Virgo; Kronos in Sagittarius; Zeus in Gemini; Hermes, Aphrodite, the *Hōroskopos* in Aries. The Lot of Fortune is in Sagittarius; the lord in Gemini. Similarly also, the Spirit is in Leo; the lord in Taurus. Such a one became short-armed.[2]



Another.[3] The Sun, Hermes in Aries; the Moon in Pisces; Kronos, the *Hōroskopos* in Aquarius; Ares, Aphrodite in Taurus; Zeus in Libra. The Lot of Fortune is in Pisces; the Lot of Spirit in Capricorn. Such a one became possessed,[4] a maniac. The lord of the Lot, Zeus, was in the place of God, Libra. The lord of the Spirit, Kronos, was in the *Hōroskopos*. And Aphrodite was also found in the subterraneous hemisphere.



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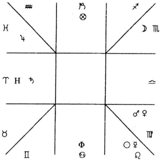
[1] L 104, IV in Neugebauer dated to April 23, 104 C.E. at about 4 A.M. [RH]

[2] Literally, 'weasel-armed.'

[3] L 108, III in Neugebauer dated to March 28, 108 C.E. at about 2 A.M. [RH]

[4] *theolēptos*. Literally, 'god-taken.'

Another.[1] The Sun, Hermes in Leo; the Moon in Scorpio; Kronos, the *Hōroskopos* in Aries; Zeus in Pisces; Ares, Aphrodite in Virgo. The Lot of Fortune is in Capricorn; the Spirit in Cancer. Such a one is a hunchback.



End of Part I of the Second Book of Vettius Valens *Anthology*

[1] L 112, VIII in Neugebauer dated to Aug. 17, 112 C.E. at about 10 P.M.

Appendix I
Translation Conventions

The following words consistently translate the indicated Greek word.

ruler, rulership: *oikodespotēs, oikodespoteia*
ruler: *kurios*
master, mastership: *despotēs, despoteia*
-lord: *-kratōr* (as in *horatokratōr*, lord of boundaries)
-steward: *-dektōr* (as in *oikodektōr*, steward of the house)
co-ruler: *sunoikodespotēs*, see notes to chapter 13 of Hephaistio, Book I.

zōidion: *zōidion* (See **General Notes** in Paulus Alexandrinus and Vettius Valens Book I.)
place: *topos* (See **General Note** in Paulus Alexandrinus.)

sect: *hairesis*
boundaries: *horia*
face: *prosōpon*
trigon: *trigōnon*, i.e, triplicity.
house: *oikos*
kinship, familarity, congeniality: *oikeiōsis.*
affiliation: *sunoikeiōsis.*
dwelling: *oikotēr*
exaltation: *hupsōma*
depression: *tapeinōma*

figure: *schēma*
figuration: *schēmatismos*
configuration: *suschēmatismos*
to figure: *schēmatizō*
to configure: *suschēmatizō*
to come to the attention of (by application, etc): *hupodedeiktai*

east: *heōios* (also sometimes translated as 'morning')
west: *hesperios* (also sometimes translated as 'evening')
oriental: *anatolikos*
orient: *anatolē* (sometimes in plural)
occidental: *dutikos*

occident: *dusmos* (sometimes in plural)

to contemplate: *theōreō*
to regard: *epitheōreō*
to scrutinize: *katopteuō*
to testify or bear witness to: *epimarturō*

All four of the above words appear to refer to aspect relationships. The words *theoreō* and *katopteuō* refer to aspects in either direction, i.e., into preceding and succeeding signs. However, *katopteuō* seems to have a negative overtone suggesting that it refers particularly to difficult aspects. The word *epitheoreō* is limited to aspects into the succeeding signs but, like *theoreō*, can refer to both difficult and good aspects.

hurling of rays: *aktinobolē*
superiority: *kathuperterēsis*
to tithe (in the active sense of to levy a tax): *epidekateuō*

hōroskopos: *hōroskopos*
to mark the birth-hour: *horoskōpeō*
to divide the hour: *Hōronomeō* See the **General Note** to the Anonymous.
midheaven: *mesouranema*
to culminate: *mesouraneō*

pivot: *kentron*
pre-ascension: *proanophora*
post-ascension: *epanophora*
decline: *apoklima*

rise: *anatellō*
arise: *epitellō*
set: *duneō*
hide: *kruptō*
co-rise: *paranatellō* See **General Note** in the Anonymous.
ascend, (of nodes): *anabibazō*
descend, (of nodes): *katabibazō*
contact: *kollēsis*
application: *sunaphē*

separation: *apporoia*

circumambulation: *peripatos*

degree: *moira* (See **General Notes** in Paulus Alexandrinus and Vettius Valens Book I.)
monomoiria: monomoiria (See the sections in Paulus Alexandrinus on *monomoiria.*)

crisis: *klimaktēr*

to take delight in, rejoice: *chairō*
to have dealings with: *chrēmatizō*
Such dealings evidently include any or all of the administrative or governing functions (i.e., dispositions) performed by the planetary ruler. master, lord or steward. Possibly the planet's role as spear bearer, and any configuration it enters into.

enclosure: *perischesis*
containment: *emperischesis*

illustration: *hupodeigma*

A somewhat irregular word for 'example', that has just a trace of 'sign' or 'token.'

image: *eikōn*

Another irregular word for example that may have the sense of a visualization.

occupancy: *Epochē* See the **General Note** in the Anonymous.

under bond: *sundesmos.*

Literally, that which ties together. Evidently a more general kind of connection than conjunction *(sunodos).* See Paulus, Chapter 35.

commencement: *katarchē*

beginning: *archē*

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